



Here be-
gynneth the Pytles and
Gospels of euery Son-
day / and holy Daye
in the yere.



M.D. xxxviii





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Chapte

Here
begynneth the Wyltels
and Gospels of euery
Sonday / & holy Daye
in the yere.

The Wyltell on the
first Sonday in Aduēt
The. xiii. Chappter. to
the Romayns. D

Bethzen We
knowe that it
is tyme nowe &
we awake out
of slepe / for
nowe is our sal
uacyon nerer the we beleued
the nyght is passed and the
daye is come nye / let vs ther
fore cast awaye the dedes of
darkenes / & let vs put on the
armour of lycht. Let vs wal
ke honestly as it were in the
daye lycht / nat in eatyng ad
drynkynge / neyther in cham
berynge & wantonnes / neyther
in sleepynge enuyng but put ye
on our lord Iesus Chryste.
The Gospell on the firste
sondaye in Aduēt. The. xxi.
Chappter of Matthewe. A

When Iesus drewe nye
vnto Iherusalem / & came
to bethphage vnto the moul
te Oliuete / the sent Iesus two
of his disciples sayng / to the
Go into the castell that lyeth
ouer agaynst pou and anon
ye shal fynde an Asse bounde /
and her Colte with her / lose
them & brynge the vnto me /
and yf any man say ought vn
to you / saye ye that your lord
hath the nede of thes straghe
way he wyl let them go. All
thys was done to fulfyl that
whiche was spokē by the pro
phet / sayeng. Tel ye & dought
ter of Syn beholde thy kynge
cometh vnto the meke & syt
tyng vpon an Asse & a Colte /
the fole of an Asse bled to the
yoke. The discyples wente &
dyd as Iesus commaunded the &
brought the Asse & the Colte
and put on the theyr clothes
and set hym thereon. Many of
the people spredde theyr gar
mentes in the waye / other cutte
downe braches fro the trees
and strowed the in the waye.
Moreouer the people that
went before / and they also
that folowed after cryed /
sayenge Hosanna the sonne
of Dauid. Blessyd be he that
commeth in the name of the
lorde.

The Byssles and Gospels.

The Byssell on the seconde
Sondape in Aduent. The. xv.
Chapp. to s̄ Romaynes. A.

Brethren what soener
thynges are wyrtten a
fore tyme are wyrttē for our
learnynge that we thozowe
paciēce and consofre of the
scripture myght haue hope.

The god of pacience & conso-
lacyon / gyue vnto every one
of you, that ye be lyke myn-
ded one towarde another af-
ter the ensample of Iesu chry-
ste that ye all agreing togy-
ther may with one mouthe
honour god & the father of
our lord iesu Chryste. Wherfo-
re receyue ye one an other as
Chryste receyued vs, to the
praysle of god. And I say that
Iesus Chryste was a minister
of the Circuncysion for s̄ tru-
the of god, to confyrme the
promyses made vnto the fa-
thers. And let s̄ gentyls prai-
se god for his mercy, as it is
wyrttē, for thys cause I wyl
praysle the among the gētyls
and syng in thy name. And
agayn he sayeth ye gētyls re-
ioyse with his people. Agay-
ne, prayse the lordē all ye gen-
tyls, and laude him al nacys.
And in another place Esaias
sayeth there shalbe the rote
of Jesse, and he that shal ryse

to raygne ouer the gentyls;
in hym shall the gētyls trust.
The god of hope fyl you with
all ioye and peace in blyssyn-
ge, that ye may be ryche in ho-
pe thozowe the power of the
holy ghoſte.

The Gospell on the secde
Sonday in Aduent. The. xxi.
chappeter of Luke. D.



Iesus sayde vnto
his discyples the-
re shalbe sygnes in
the Sonne, and in
the Moone, and in
the Starres, and I the earth
the people shalbe I suche per-
plexite that they shall nat tell
whiche way to turne the se-
nes. The see and the waves
shal roze, and mennes herites
shal fayle them for feare, and
for lokyng after those thyng-
ges whiche shall come on the
erthe, for the powers of heuē
shall moue / & then shall they
se the sone of man come in a
cloud with power and great
glory, when these thynges
begyn to come to passe, then
loke vp and lyft vp your he-
des, for your redēcyon draw-
eth ny. And he shewed the
a simpyltude, behold the fig-
ge tree: and all other trees
when they shute forth theyr
buddes, ye se and knowe

power
merit
lyke
signe
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god is
to you
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qure / b
whiche
that are
open the
us. And
day pra

your owne selues that so:
mer is the nye at handes. So
the wyle ye (whē ye se these
thynges come to passe) vnder
stande/that the kyndome of
god is ny. Verely I saie vn-
to you/this generacyon shall
not passe/tyl al be fulfilled
heuen & erthe shall passe but
my wordes shall nat passe.

The Gospell on 5. iij. Sabbath day
in Aduent. The fyrste Gospell
and the. iij. Chappter to the
Chorinthians. A

Brethren let me this
wyle esteeme vs euen
as the mynysters of
Chryste disposers of
the secretes of god. Further
more it is requyred of the di-
posers/that they be founde
faythfull/with me is it but a
litle small thyng/ that I
shulde be iudged of you other
(of mānes day) no I iuge nat
myne owe selfe I knowe
nought by my selfe yet am I
rather by iustified/it is the
lode that iudgeth me/ther-
fore iudge nothyng before I
come/vntyll the lord come
whiche wyl lygheten thynges
that are hyd in darkenes: &
open the counseyles of I her-
to. And them shall euery mā
haue prayse of God.

The Gospell on the. iij. Sabbath
day in aduent. The. xi. chap.
of Mathewe. A

When Iohn beyng in pry-
son herde the workes of
Chryst he sente two of his di-
scypples and sayde vnto hym.
Arte thou he that shall come
or shall we loke for another.
Jesus answered & sayd vnto
them. Go and shewe Iohan
what ye haue herde and sene
The bynde se/the halce go/
the lypers are clenfed/the
deafe heare/& deade ar repled
by agayne:and the Gospell
is preached to the pore/and
happy is he that is nat hurte
by me Euen as they departed
Jesus began to speake vnto
the people of Iohan what
went ye for to se in the wyl-
dernes went ye out to se a re-
de wauering with the wynde
other what wente ye out for
to se. Went ye to se a man
clothed in softe rayment. Be-
holde they that weare softe
clothyng/are in kyniges hou-
ses. But what went ye out
for to se. Went ye out to se a
prophete? ye I saie vnto you
& more them a whet for this
is he of whom it is wypten.
Beholde I sende my messēger
before thy face/ which shall
prepare thy waye before the.

A iij

The Wylls and Gospels

The Wyll on the. iij.
Sonday in Aduent the. iij.
Chappter to the phylppay
nes. A.



Brethren reioy-
ce in the lord
alway/ ad agay-
ne I say: reioyce
let your softnes
be known vn-
to all men. The lord is euen
at hande. Be nat carefull/ but
in all thynges shewe your pe-
ticyō vnto god in prayer and
supplicacyō with gpyng of
thankes. And the peace of
god whiche passeth al vnder
standyng kepe your hertes/ &
myndes in Chyſt Iesu.

The Gospell on the. iij.
Sondaye in Aduēt the fyrſte
Chappter of Iohn.

W hen the Jewes sent p-
ſtes and Leuytes from
Jeruſalē to aſke Iohn/ What
art thou. And he confeſſed/ &
denyed nat/ and ſayde playn-
ly I am nat Chyſt and they
aſked hym/ what them? arte
thou Helyas and he ſayde I
am nat/ Arte thou a prophet
and he answered no. Than
ſayde they vnto hym. What
arte thou/ that we may gyue
an/answere to them that ſent
vs. what ſayeſt thou of thy
ſelfe? he ſayd. I am the voyce

of a cryar in the wyldernes
make ſtraight the way of the
lorde/ as ſayde the prophete
eſayas. And they which were
ſent/ were of the pharpyſes &
they aſked hym and ſayde vn-
to hym. Why baptyleſt thou
them yf thou be nat Chyſt
nor Helyas neyther a pphet
Iohan answered them ſay-
eng/ I baptyle with water/
but one is come amange you
whom ye knowe nat. He it is
that cometh after me whiche
was befoze me/ whose ſholat-
hed/ I am nat worſth to vn-
loſe. Theſe thynges were
don in Bethabara be ponde
Iordam where Iohan byd
baptyle.

The Wyll at hye maſſe
on Chyſtmas day The
fyrſt Chappter to the
Hebrewes. A

Brethren/ god inty-
mes paſt diuerſly/ &
many wayes/ ſpake
vnto the fathers by
prophetes/ but in theſe laſte
dayes he hath ſpoken vnto
vs by his ſonne whom he
hath made heyre of all thyng-
ges/ by whome alſo he made
the worlde. Whiche ſonne
beyng the bynghtnes of
his glory/ and beeryng the
ſubſtaunce/ bearyng up

all thynges with the worde
of hys power/hathe in hys
owe person pouged out syn-
nes/and ſpreeth on the ryght
hande of the maiesty on hys/
and is more excellent them
the aungels/in as moche as
he hath by enheritaunce ob-
tained an excellent name the
haue they/for vnto whiche
of the aungels ſayde he at
any tyme thou arte my ſone
thys day begate I the. And
agayne/I wyl be his father/
and he ſhall by my ſone And
agayne when he byngeth in
the fyrſte begotten ſone in to
the worlde he ſayth. And all
the aungels of god ſhal wor-
ſhippe hym/and vnto the an-
gels he ſayth/he maketh his
aungels ſpytres and hys my-
ſters flammies of fyre but
vnto the ſone he ſayth god
thy ſeate ſhal be for euer and
euer the cepter of the kyng-
dome is a ryght cepter.
Thou haſt loued ryghewyſ-
nes and hated iniquyte wher
fore hath god whiche is thy
god/anoynted the with the
ole of gladnes aboue thy fe-
lowes and thou lord in the
begynnyng haſt layde the
foundatyon of the erthe.
And the heuens are the wor-
kes of thy handes. They ſhall

perill the/but thou ſhalt endu-
re they al ſhal ware olde as
to the a garment/and as a ve-
ſture ſhalt thou chaunge the
and they ſhal be chaſged but
thou arte alwayes the ſame
and thy peres ſhall nat fayle.

The Goſpell at hys maſſe
on Chryſtmas day the
fyrſt Chapter of
Johan. A.



In the begyn-
nyng was the
worde/and the
worde was w
god/and god
was the worde

The ſame was in the begyn-
nyng with god. All thynges
were made by it; and with-
out it was made nothyng
that was made In it was ly-
fe/and the lyfe was the lycht
of men: and the lycht ſhyn-
neth in the darkenes and the
darkenes comprehendeth it
nat. There was a man ſent
frome god whoſe name was
Johan. The ſame came as
a wytnes: to beare wytnes
of the lycht: that all men
through hym myght beleue:
he was nat the lycht/but to
beare wytnes of the lycht.
That was a true lycht/whi-
che lychterch al me that come
in to the worlde / he was.

A iij

The p̄stles and Gospels

in the worlde/and the world
by hym was made/and the
worlde knewe hym nat/he ca
me among his owne and his
owne receaued hym nat/vn
to as many as receaued hym
gane power to be s̄ sones of
god/in that they b̄leued on
his name/wh̄ch were bozne
nat of blod nor of the wyl of
the fleshe/nor yet of the wyl
of men/but of god and the
worde was made fleshe/and
dwelte amonge vs / and we
saw the glory of it/as s̄ glo
ry of the onely begotten sone
of the father/whiche worde
was full of grace and verite.

**The p̄stle on saynt Ste
uen day. The. vii. chapp
ter of the Actes of
the Apostels. C**

Steuen full of faythe
s power/gyfte greate
wondres s myracles
amonge the people.

Then there arose certaine of
the synagoge:whiche are cal
led Lybertines s Syenites/
and of Alexandria/and of Cy
licia/and Asya/and disputed
with Steuen and they coulde
nat respyle the wyl dome/and
the sp̄yte: with whiche he
spake. When they herde the
se thynges they hertes cla
ue a sonder:s they gnashed

on hym with theyr tethe but
he beyng ful of the holy gode
loked bp stedfastly with hys
eyes in to heuen/ad sawe the
glory of god s Iesus stādyng
on the ryght hāde of god/ad
sayd beholde: I se the heuē
ope and the sone of man stan
dyng on the ryght hande of
god. Then they gane a shou
te with a loude voyce s stop
ped theyr eares and ran bp
hym all at ones/and cast him
out of the cytie/and stoned
hym and the wytnesses layd
downe theyr clothes at a
ponge mā s fete named Sapp
And they stoned Steuen cal
lyng on/and sayenge: Lord
Iesu receaue my sp̄yte/and
he kneeled downe and cryd
with aloude voyce. Lord laye
nat thys synne to theyr char
ge. And whan he had thus
spoken/he fell a slepe in our
lorde.

**The Gospell on saynt Si
uen day. The. xxiij. chap
of Mattheu. D**

Iesus sayd vnto the
Jewes/and chiefe
p̄es beholde. I sende
vnto you wyse wy
tes/wyse men and scriybes
of them some shall ye scourge
in your synagoges/ad peele
oute from cytie to cytie that

A ryghteous blode may fall
on you, whiche was shed vpo
the erth, from the blode of
ryghteous. Abell vnto the
blode of zacharias the sone of
Barachias, whome ye slew
betwene the temple & the aul-
ter. Verely I say vnto you, al
these thynges shall lyght vpo
this generacyon Ierusalem,
Ierusalem, whiche kyllest p-
phetes & stoneth them which
ar sent to the, how of þ wold
I haue gadred thy chyldren
toggyder, as the henne gade-
ryth her chyckens vnder her
wynges, but ye wolde nat,
beholde your habyracyon
shalbe lefte vnto you desola-
te for I say vnto you, ye shal
nat se me henceforth tyll that
ye saye. Blyssed be he that co-
meth in þ name of the lord.

¶ The ppsel on saynt Iohn
the euangelystes dape. Ecce
liactice. xv.

E that feareth God
wyl do good: & he þ
kepeth þ lawe shal
oprayne wysdom &
the wyl come agaynst hym as
an honorable mother: as a
woman yet a byrgyn shal the
cereaue hym. She shal fede
hym with the breste of lyfe &
vnderstandyng & the water
of holssome wysdome the shal

gyue hym to drynke and the
shal exalte hym among his
neyghbours & shal open hys
mouthe euynge in the thyckest
of that congregacyon. And
the shal tpe hym with the spy-
ryth of wysdome & vndersta-
dyng, and with the garment
of glozy shal apparell hym.
She shal make hym ryth
with toy and gladnes & shal
enhereth hym of an euerla-
styng name.

¶ The Gospel on saynt Ioh-
han dape the euange-
lyst. The xxi. chapt.
of Iohan. C.

Iesus sayde to peter
folow me Ieter cur-
ned about & sawe þ
discypyle whome Ie-
sus loued folowynge whiche
also leued on his brest at su-
per, & sayd. Lord whiche is
he þ shal betray the? Whē
Peter sawe hym he sayde to
Iesus. Lord what shal he
here do? Ies^s sayd vnto hym
yf I wyl haue hym to cary
tpe I come, what is that to þ,
folow þ me. Then went this
sayeng abrode amonge the
bryethen that that discypyle
shulde nat dye And Ies^s sayd
nat to hym, he shal nat dye,
but yf I wyl that he cary tpe
I com, what is that to þ, the

same discyppe is he, whiche
testifyeth of these thynges &
wrote these thynges, & we
know þ is testimony is true.

The Gospell on childermas
dape. The. xliij. Chapter of
the reuelacyō of saynt Johā.



And I lokyd &
lo a lambe stode
on the mount
syd and with
hym a hondred
and. xliij. & ha
upng his fathers name wyrt
ten in theyr forhedes, and I
herde a voyce from heuen as
the soude of many waters, &
as the voyce of a great thun
der, & I herd the voyce of har
pers harppng with theyr har
pers, & they song as it were a
new song befoze the seate &
befoze the. iij. beastes, & the
elders & no man could lerne
that song but the. C. &. xliij.
& which were redemed fro
þ erth. These are they which
wer nat defyled with womē,
for they are virgyns. These
folowe the lābe whpyther soe
uer he goethe, these were re
demed from men bepyng the
fyll frutes vnto god & to the
lambe, & in theyr monthes
was founde no gyle. for they
are without spote befoze the
trone of god.

The Gospell on chylde
mas dape. The seconde cha
piter of Matthewe.



The angell of þ
lord appered to
Joseph I dreme
sayenge Arise &
take the chylde
& his mother &
flye in to Egypt & abyde the
re tyl. I bypunge the worde for
herode wyl seke þ chylde to
destrope hym. Then he arose
& toke the chylde & hys mo
ther by nyght & departed in
to Egypt, & was there vnto
the deth of Herode, to fulfyll
þ which was spoken of the
lorde, by the prophet which
sayth. out of Egypt haue I
called my sone. Them herode
pceaupnge that he was moc
ked of þ wysemen, was exce
dyng wrothe & sent forth
& slewe all the children that
were in berthleem & in all the
colles therof as many as we
re two yere olde & vnder, ac
cording to the tyme which
he had diligently serched out
of the wyse men. Then was
fulfyllled þ which was spo
ken by the pphete Jeremye
sayenge. On the hylls was
a voyce herd, mournyng we
pyng, & great lamentacyon
Rachel wepyng for her chyl

men & wolde nat be confou-
red because they were nat.

The Gospell on saynt tho-
mas day of Canterbury the.
v. chap. to the Hebre.

Berethen every hys prest
that his take fro amōg
men ys ordeyned for men, in
thynges pertainyng to god
to offere gyftes & sacrifices for
synnes with cam haue com-
passion on the ygnorante, &
on them that are out of the
hys waye bicause & he hym
selfe also his compassed with
infirmite for the which infir-
mytes sake he is bounde to
offere for synnes, as well for
his owne parte, as for & peo-
ples. No mā taketh honoure
vnto hym selfe but, he that is
called of god as was Aaron
cuen so likewise chryst hon-
dred hym self that he myght
be the hys prest, but he glo-
ryfied hym that sayde vnto
hym. Thou arte my sone, chry-
st daye begat & the, as he also
in another place speaketh.

Thou arte a prest for euer
after & ordre of melchisedech

The Gospell on saynt tho-
mas daye of Canterbury. The
xix. chapter of Luke.

Ies^{us} put forth a para-
ble vnto his disciples/
sayenge. A certayne noble mā

went in to a farre countre, to
receaue hym a kyngdom and
thē to come agayne, he calle-
de his ten seruantes, & deliue-
red thē ten pounde sayenge
vnto thē. Bye & sell t^{he} t^{he} I
co But hys cytelles hated hym,
& sente messengers after hym
sayenge we wyl nat haue thys
mā to ragne ouer vs, and it
came to passe when he was
come agayne & had receaued
his kyngdom he commaunded
his seruantes to be called to
hym to whome he gaue his
money to, wrytte what euery
mā had done. The came the
fyrst sayeng, lord thy pounde
hath encreaseth thē posside,
& he sayd vnto hym well good
seruant because & wast sayth
full i a very l^ottell thige take
& auctoryte ouer t^{he} cytelles:
the other can sayeng lord.
Thy pounde hath encreased
foure posside & to the same he
sayde. And be thou also ruler
ouer fyne cytelles. And & th^ol-
de came and sayd lord, be-
holde here thy posside which
I haue kept in a naphyn for
I feared & because thou arte
a streight man, & takeste vp
& thou saydest nat downe &
repest that & dydest nat sowe
And he sayde to hym of thy
owne mouthe iudge. & the &

enyll seruastice/knewest thou
nat that I am a strait man/
takeynge bp that I layde nar
downe & ceppinge that I byd
nat sowe/wherfoze them ga:
uest nat þ my money i to the
bakke: & then at my comynge.
I myght haue redred myne
owne bauntage & he sayd to
thē þ stode by. Take frō hym
that pounde & geue it hym þ
hath tene pounde. And they
sayde to hym. Forde he hath
then posside. I saye vnto you
tharvnto all thē that haue it
shall be geuē. And frō hym þ
hath nat/enē hath he hache
shall be takē awaye frō hym.
Moreouer those myn enemy
es: whiche would nat that I
should raygne ouer the/byn
ge hythens sle thē before me/
and whē he had thus spoken
he pceded forth before them.
And wēt by so to ierusalem.
The Gospell on the sonday
after Chyſtmas day the. iij.
Chap. to the Galatians. A
Bethlen I say that the
bhepe as lge as he is a
chylde differeth nat from a ser
uaunt: though he be lord
of all: but his vnder tutozes go
uerners/vntyl the tyme apol
ted of the facher: euen so we:
as lge as we were chyliden
were in bondage vnder þ or:

dinacyons of the world but
whē the tyme was full come
god sente his sōne borne of a
woma: & made bōde vnto the
lawe: to redeme them: whiche
were vnder the lawe: that we
thozow election myght recea
ue the inheritaunce that belon
ge the vnto the natural sones
bycause pe are sones. God
hath sent the spircyte of hys
sone in to our hertes/whiche
crieth Abba facher wherfoze
nowe arte thou nat a serua
unt: but a sone: yf thou be the
sone thou art also the hepe
of god throught Chyſt.

The Gospell on the son
day after Chyſtmas day the
secōd chapyter of Luke.

Ioseph and Mary/
the mother of Iesus
meruaplede those
thynges which wer
spoken of hym & spmes blyf
fede thē/ & sayd vnto Mary
hys mother behold thys chyl
de shall be þ fall & resurreccō
of many in Israell/ & sygne
whiche shal be spokē agaynst
& moreouer the swerde shall
peare thy soule that the
throughtes of many hertes
may be opened & there was
Anna a ppheteſſe/ the tought
ter of iohannell of trybe of
Aser: and she was of a great

age,
hulb
byg
awyl
and
neue
seru
pray
came
and
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age, and hade lyued with an
husbande liuen yere from her
byrgnyte and she had ben
awydowe aboute foure scoze
and foure yeaues, whiche wet
neuer out of the Temple, but
serued there, with fastynge &
prayer nyght and daye, & she
came forth the that same houre
and prayled god & spake of
hym, to all that lokede for re-
dempcyon in Ierusalem and
as sone as they had perfour-
med all thynges accordynge
to the lawe of the lord the y
returned in to Galyle in to
theyr owne cytye Nazareth,
and s chylde grewe & wered
stronge in spiryte, and was ful
of wysdome and the grace of
god was with hym.

The ypsell on newe yeres
daye The secōde chapiter vn-
to Eptus.



Mere beloued
Eptus The grace
of gode that byn-
geth saluacyon vn-
to al men hath ap-
pered and reacheth vs that
we shuld deny vngodlynes &
wordly lustes & that we shulde
loue sober myndet ryghti-
ly and godly in thys present
worlde, lokinge for the blyf-
sed hope and glorious apper-
tyng of the myghtye god and

of our sayoure iesu chryste
which gaue hi selfe for vs to
redeme vs from all vnyght-
wplenes & to pouerge vs a per-
culper people vnto hym selfe
feruently gūe vnto good wor-
kes These thyngis speke and
exorte.

The Gospell on newe yeres
daye. The. i. chapiter of
Lūke.

Ad whē s epyght daye
was come s the chylde
shoulde, be cyrciscypled hys na-
me was called Iesus which
was named of the Angell be-
fore he was cbeaueid in hys
mothers wombe.

The ypsell on twelwe daye.
Eptus.

As a receaue lyght Jē-
rusale, for thy lyght is
come, & the glory of s lord is
by ouer s, for behold dark-
nes shall couer s erth and a
thiche myst the nacjons, but
s lord shall ryse as the sone
ouer the & hys glorye shall be
sene vpon s, & the hethē shall
walke i thy lyght: & the byn-
ges in s byrgnes s is rylen
ouer the: lyft by thynes eyes
roude aboute & se all these are
gathered to gyther & accor-
me to the thy sones shal come
fro farre & thy donghter shall
be euer by thy syde, the thou

The Byssels and Gospels.

shal se & shalte haue plenty /
thy herth shal woder, & break
out in ioye when þ multitudine
of the see are turned to þ, & þ
armyes, of þ hethene are com
vnto þ The abundaunce of Ca
melles shal couer the & þ Mo
madozpes of Arabia & Epha,
shal come al of the frs Saba,
& bring golde, & frankensence &
shal pach þ prayse of þ lord.

The goispell on the twelwe
daye. The seconde chapi
ter of Mathewe. A.

When Iesus was bozne i
Bethleem i Jure in þ
tyme of kynge herode, behol
de, there came wyse mē from
þ West to Jerusalem sayenge
where is he þ is bozne kynge
of þ Jewes, we haue sene hys
starre in þ West, & are come to
worshyppe hym. Herode the
kynge: after he hade herde
thys was troubled, & all Je
rusalem w hym, & he gathe
ryd all þ chefe prestes & scribes
of þ people, & demaunded of
them wher Chys should be
bozne. They sayde vnto hym
in Bethleem i Jure for thus
it is wyrtten by þ pphet. And
thou Bethleē in the lande of
Jure, arte nat þ lest concer
nyng the prynces of Juda for
but of the shall come a captay
ne, whiche shall gouerne my

people Israel. Whem Herode
pzeuelly called the wyse mē,
and dysgently enquyede of
thē the tyme of þ starre that
appered, & sent them to beth
leem sayenge. Go and serche
dysgently for the chylde, and
when ye haue founde hym,
bring me worde that I maye
come and worshyppe hym al
so, when they hade herde the
kynge: they departed: and loo
the starre whiche they sawe i
the West, went befoze them,
vntil it came and stode ouer
the place were þ chylde was
when they sawe þ starre they
were mervaylous y glade and
entred in to the house: and
founde the chylde with Marye
hys mother, & kneled downe
and worshyppe hym, and
openede theyr treasures: and
offred vnto hym gyftes, gol
de, frankensence and myrr.
And after theyr were war
ned of god in theyr slepe, that
they shulde nat go agayn to
herode, they returned in to
theyr owne countree another
waye.

The Byssell on the Son
day with in the bras of
the Epphany.

A receaue lyght Jeru
salem. &c. ye shal fynde
this byssell on twelwe day. &c.

Ch
days
v
Epi
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ter of



away
Thys
after
was
per
thy
nat,
clared
I com
& Joh
I saw
from
and it
I kne
me to
sayde
thou
de and
same
with
saw
this
Ch
daye
phany
Roma
B

The Gospell on the Son: god, that ye make your boz
daye with in the bras of the dyes a quicke sacrifice, holy
Epiphany. The fyrst chap: & acceptable vnto god, which
ter of Iohan.

Ishawe Ies⁹ god, and fastyon nat your sel
commynge vnto hym & sayde. but he ye changed in your
Beholde I am shap by I renynge of your
be of god, whi wytes that ye may fele what
che take the thyng I good, that accepta:
awape the synne of I worlde. ble, and perfectre wyl of god
Thys is he of whom I sayde: is for I say thow the grace
after me. smeth a man which that vnto me gyuen is to ene
was before me for he was ry man amonge you, that no
per the I and I knewe hym man esleme of hym selfe mo:
nat, but that he shuld be de: re them it becommeth hym to
clared to israel Therefore and esleme, but that he discretly
I com baptysing with water iudge of hym selfe accordyn:
& Iohan bare recorde sayeg. ge as god hath deale to ene:
I sawe the spirite descēdng ry man the measure of fayth
from heuen: like vnto a doue as we haue many membez I
and it abode vpon hym and one body, and all membez
I knewe hym nat he I sent haue nat one offyce, sowe
me to baptysle the in water beyng many are one body in
sayde vnto me vpon whome Chryste, & euery man amon:
thou shalt se the speryte descē ge oure selues one anothers
de and tary syl on hym that membez.

The Gospell on the fyrst
Sddaye after the bras of the
Epiphany. The seconde cha:
ppter of Luke.

The ispell on I fyrst son:
daye after I bras of the Epi:
phanye the. xii. chapiter to I
Romans.

Berthzen I beseeche you
by the mercifulnes of

When Ies⁹ was. xij. yere
old they wete by to Je
rusale after I custume of I
feaste, & whē they had fulfilled
I daye, as they retourned ho
me I chylde Ies⁹ bode sylle I

The ystles and gospels

Jerusalem unknowynge to his father & mother, for they supposed he had be in the company. They came a dayes forty, and sought hym amonge theyr kynnsfolke & acquaintaunce, and founde hym nat. They wote bakke agayne to Jerusalem, and sought hym & it fortuneth that after thre dayes, they founde hym in the temple syttinge in the myddes of the doctours bothe hearinge them: and posyng the and all that herd hym, marvelled at his wyse and answeres & when they sawe hym they were astopned, and his mother sayd vnto hym, sone why hast thou thus dealt with vs. Beholde thy father and I haue soughte the sorrowing, & he sayd vnto them how is it, & ye haue soughte me, wyl ye nat that I muste go about my fathers busynes and they vnderstode nat the sayeng that he spake to the, and he menres with them & came to Nazareth, and was obedyent to the but his mother kepte all these thynges in her herte, and Iesus increased in wysdom & age, & in fauoure with god & man.

The ystlell on the seconde Sondag after the bras

of the Epy. The. xij. Chap. to the Romayns.

Brethre seying that we haue dyuers gyftes, accordyng to the grace that is gyuen vnto vs, yf any man haue the gyfte of prophesye let hym haue it, & it be agreyng vnto the sayth. Let hym that hath an offyce wyte on his offyce, let hym that teacheth take hede to his doctryne, let hym that exorteth, gyue attendaunce to his exortacyon, yf any man gyue, let hym do it with synghenes, let hym rule & do it with dylygence, yf any man shewe mercy, let hym do it with chere fulnes let loue be without dissymulacyon, hate that whiche is enuy cleaue vnto that whiche is good. Be kynde one to another with brotherly loue, in gyuyng honoure, go one before another. Lette nat the busynes whiche ye haue shal be tedpous to you, be seruient in the spryte, applye your selues to the tyme, wyl ye in hope be pacyfyed & tribulacyon continue in prayer, dyscrybate vnto the necessitye of the sayntes & dyspyntly to harbowre. Blyssed them whiche persecute you blyssed but curse nat, be mercy with

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the that are merc/ wepe with
them that wepe be of lyke af-
fection one toward another/
be nat hye mynded/ but make
your selues equall to them of
the lower sorte.

The Gospell on the sech-
de Sondag after the bras
of the Epypha. the. ii. Cha-
piter of Johan. A

Here was a marpa-
ge in cana a cytie of
galyle & ies^s mother
was there/ Jhesus
was called also and his discy-
ples vnto the mariage/ & whē
the wyne fayled Jhesus mo-
ther sayde vnto hym/ they ha-
ue no wyne/ Jhes^s sayde vnto
her/ womā what haue I to do
with the/ myn houre ys nat
yet com his mother sayde vn-
to the mynysters/ what so e-
uer he saythe vnto you do it
There were standyng. vii. wa-
ter pottes of stone after the
maner of purifienge of the
Jewes cōstayning two or. iii.
sykyns a pece. Jhes^s sayd vn-
to the/ fyl the water pottes &
they fylled the vp to ^{the} harde
brym/ & he sayd vnto them.
Draue oute now/ & beare
vnto ^{the} gouernour of ^{the} feaste
& they bare it. Whā the ru-
ler of the feaste hade taste de
the water ^{that} was turnede vn-

to wyne/ neyther knewe whē
se it was/ but the mynysters
which drewē ^{the} water knewe
he called the blyde grome ad
sayde vnto hym al men at the
begynnynge/ set forth good
wyne & when men be dronke
them that whiche is worse/
but thou hast kept backe the
good wyne vntyll now.

This begynnynge of myracles
dyde Jhesus in Cana of Galy-
le & shewed his glorie/ & his
disciples blyued on hym.

The Gospell on the. iiij. Sō-
day after the bras of the Epi-
phany. The. xij. Chappter to
the Romayns.

Brethren/ be nat wy-
se in your owne opti-
nys. Recompēce to
no mā euyl for euell/ pūde a
fore hāde thynges honed in
the syght of all men/ yf it be
possyble yet on your parte ha-
ue peace. with all mē/ dere-
ly beloued auenge nat your
selues. but gyue rowme vnto
^{the} wraich of god/ for it is wyte
tenbēgeance is myn/ & I will
rewarde saythe ^{the} lord Ther-
fore yf thyn enemy hūgre fe-
de him/ yf he truste gyue hym
drynke/ for I so wyngē ^{that} I shal-
te heape cooles of fyre on his
heed be nat ouer com of euyl.
but ouer cōe euyl wth goodnes

The Byssels and Gospels

The Gospell on the thyrd
Sondage after the vras of
the Epipha. The. viij. chapp.
of Matthewe. A

When Iesus was come
towne fro the mosteyn
moche people folowed hym &
so there came a Lepre & wor-
shipped hym sayeng/ mayster/
yf thou wylte thou canste ma-
ke me clene/ he put forth his
hande & touched hym sayeng
I wyl be thou clene/ & imme-
diatly his leprosy was clesed
and Iesus sayd vnto hym/ se
thou tell no man/ but go and
shew thy selfe to the priest/ &
offre the gyfte that Moyses
cōmaunded, in wytnesse to the
why Iesus was entred in to
Capernaum/ there came vnto
hym a certayne Ceturion/ be-
sechyngh hym/ & sayeng. May-
ster/ my seruante lyet syche/ at
home of the palseye & is gre-
uously payned/ & Iesus sayd
vnto hym. I wyll come & cu-
re hym. The Ceturion answe-
red & sayd. Syr I am nat wor-
thy that thou shuldest come
vnder y^e rofe of my house but
speake the word only and my
seruante shall be healede/ for
I also my selfe/ am a man vn-
der power & haue souldpours
vnder me/ and I saye to one
go/ and he goeth/ and to ano-

ther come and he cometh &
to my seruante do this/ and
he doeth it. When Iesus
herde that he meruaylede ad
sayde to them that folowed
him. Verely I saye vnto you
I haue nat founde so greate
fayth/ no nat in Israel. I say
therfoze vnto you that many
shall come fro the est ad west/
and shal res withe Abraham/
Isaac/ ad Jacob/ in the kyng-
dome of heuen/ and the chyl-
dren of the kyngdome shal be
caste out in to the viter dar-
knes/ there shall be wepyng
and gnashyngh of teeth. The
Iesus sayde vnto the Centu-
ryon/ go thy waye/ and as
thou hast beleuede/ so be it to the/
and his seruante was healede
the same houre.

The Byssell on the fourth
Sondage after the vras of
Epiphany. the. xij. Chapter
to the Romayns. B

Bethrene owne no-
thyng to any mā but
to loue one another
for he the loueth another ful-
fyllerth the law for these com-
maundemētes thou shalt nat
cōmyt aduoutry/ thou shalt
nat kyl & shalt nat stele/ thou
shalt nat beare fals wytnes
thou shalt nat desyre an so
for the yf there be any other

commmandemēt. they are all
comprehendyd in this sayng.
Ioue thy neyghboure as thy
selfe/ loue hurteth nat his
neyghbour. Therfore loue is
the fulfyllinge of the lawe.

The Gospell on the fourth
sonday after the bras of the
Epy. p. viij. Cha. of Matthy.

When Iesus entred in
to a tynn and hys discy-
ples folowed hym ad beholde
there arose a great storme in
the see/ in so moche that the
shyppe was hydde with wa-
ues and he was a slepe & hys
discyples came vnto hym/ ad
awoke hym sayenge. May-
ster saue vs we perishe/ he
sayd vnto them why are ye
fearful. Ye of lytell fayth.

Then he arose and rebuked
the wyndes and the see/ and
there folowed a great calme/
and the men meruayled and
sayde what man is this/ that
bothe wyndes & see obey hym.

The Gospell on the fyrst
day after the bras of the Epi-
phanie. The thyrde Chapter
to the Collossians.

Brethren now as ec-
lect of god holy ad
beloued put on ten-
der mercy/ kyndnes
humblenes of mynde/ meke-
nes/ long suffryng/ forberyng

one on ather if any man haue
a quarell to another/ euen as
Christ forgaue you/ euen so
do ye/ aboute all these thyngs
put on loue/ which is the bdd
of perfectnes and the peace
of good rule in youre hertes/
to the whiche peace ye are cal-
led I one body/ and se they be
thankfull/ let the worde of
Christ dwel in you plentifoul-
ly in al wysdome teche and ex-
orte your owne selues i psal-
mes/ and hymnes/ and spri-
tuall songes/ whiche haue fa-
uour with them synngyng in
your hertes to the lord/ and
all thynges what so euer ye
do in worde or dede/ do in the
name of the lord. Iesu gy-
uynng thanks to god the fa-
ther by hym.

The Gospell on the. v. Sd
daye after that bras of Epy-
phanie. the. xiiij. Chapter of
Matthewe.



Iesus sayde vnto
his discyples
The kyngdome
of heuē is lyke
vnto a mā whiche
sowed good

seede i his felde/ but whyle men
slept/ there came hys foo/ and
sowed tares amonge & whea-
te and went hys way. When
the blade was spronge vpe

The Epistles and Gospels

and had brought forth fruyt
te the appered the tares also
The seruauntes came to the
householder: and sayde vnto
hym. Syr sowedest nat thou
goode seede in thy close/ from
whense then hath it tares
he sayde to the the enuyous
man hath done this/ The the
seruauntes sayd vnto hym.
Wylt thou the that we go &
gather the & he sayd nay, lest
whyle ye go about to weede
oute the tares ye plucke bp
also with the the wheate by
the rotes let bothe grow to:
gyther tyl harvest co & in ty:
me of heruest/ I wyll saye vn
to my reapers/ gather ye fyrst
the tares/ & bynde the yn the:
ues/ to be bzent/ but gather
the wheate in to my barne.

The Epistle on the Son:
day after weddyng goeth
out called Septuage. The. i.
Epistle to the Corynthyans/
and the. ii. Chap. D

Brethren perceyue you
nat how that they
whiche tyme I a cour
se tyme all yet but one recey:
ueth the rewarde/ so tyme &
ye may optayne. Euery man
that proued maysters abstay
neth from al thynges/ & they
do it to obtayne a corrupty:
ble crowne/ but we to obtain

an vncorruptible crowne. I
therfore so runne nat as at
an vncertaine thyng so fyght
I nat as one that beather
the ayre but I tame my body
and bynge hym in to subiec:
cyon/ lest after that I haue
preached to other I my selfe
shulde be a cast awaye. Wre:
thene I wolde nat that ye
shulde be ignoraunte of this/
as youre fathers were all vn
der a cloude/ and all passed
thorowe the see/ and were al
baptysed vnder Moyses in
the cloude/ & in the see/ and
dyd al eache of one spirituall
meate/ and dyd all drynke
of one maner of spirituall
drynke and they dronke of &
spyrituall rocke that folo:
wed them whiche rocke was
Christe.

The Gospel on the Son:
day after weddyng goeth
out called Septuagesima the
rr. Chapter of Matth. I

Jesus sayde vnto his
discyples. The kyng
dome of heuen is ly:
ke vnto an househol
der/ whith went out early in
mornynge to hyze labourers
to his vyngard/ & he agreed
with the labourers for a pe:
ny a day & sent the in his vy:
ngard. & he went out aboute

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I good
these
one ho
them

the thyrde houre, and sawe
other standynge ydell in the
market place, and sayd vnto
thou go ye also i to my vineyar
d, and what so euer is ryght,
I wyl gyue you, & they went
they way Agayne he wente
out aboute the sytte & nynt
houre & dyde lykewyse. And
he wente oute aboute the ele
uenth houre, & founde other
standynge ydell, & sayde vnto
them. Why stande ye here al
the day ydell. They sayd vnto
hym. Bpcause no man hath
hyred vs. He sayde vnto thei.
Go ye also i to my vyneyarde
& what soeuer shall be ryght,
that shall ye receaue. When
men was come, the lord of
the vyneyarde sayd vnto his
steward cal the labourers &
gyue them theyr hyre, begyn
ne at the laste tyl thou com to
the fyrste And they which were
hyred about the eleuenth hou
re cam & receaued euery man
a peny, Then came the fyrst,
supposynge that they shulde
receaue more, and they lyke
wyse receaued euery mā a pe
ny. And when they had recea
ued yt, they grudged agaynst
the good mā of the house sayeng
These last haue wrought but
one houre, & thou haste made
them equal vnto vs, whiche

haue borne the burthen and
here of the daye. He answered
to one of them sayeng frende
I do the no wronge, dydest
thou nat agre with me for a
peny. Take that whiche ys
thy dute, and go thy waye,
I wyl gyue vnto thys laste,
as moche as to the, is it nat
lawfull for me to do as me ly
keth with myne owne is thin
eye euyl because. I am good,
so the last shal be fyrst, and the
fyrst shal be laste for many are
called, and fewe be chosen.

The ypsel on the sodaye
of. ix. the second ypsel to
the Corynthyas and
the. xi. chapp:
ter. B.

Brethren suffre soles
gladly bycause the ye
yours selues ar wy
se, for ye suffre euen yf a man
byng you in to bondage, yf a
man deuoure, yf a man take,
yf a man exalte hym selfe yf
a man smyte you on the face
I speke as exernynge rebuke
as thoughe we had be weake
howbeyt wheryn so euer any
man dare be bolde, I speake
folysshely. I dare be bolde al
so. They are hebrues so am I
They are Israelytes, euen so
am I. They are the sede of
Abraham, eue so am I. They

The Pysels and Gospels

are the mynisters of chrym. ¶ The Gospell on the Son
 speake as a sole / ¶ I am moze. Daye of. lx. The. viii. chapt
 In labours moze abundant ter of Luke. 8.
 of the i stryppes aboue measu-
 re, in pylson moze plētously, **W**hē moche people were
 in dethe ofte of the Jewes, fy gathered to gyther: and
 ue tymes receaued ¶, enery the cytyes: he spak by a simili-
 tude. ¶ I, stryppes saue one. tude. ¶ Iower went out to sow
 ¶ hyple was ¶ beaten with his sede. And as he sowed: so
 rodde. ¶ I was ones stoned. me fel by the way syde: and it
 ¶ I suffred thysle thype wrake was troden vnder fete: and f
 nyght and daye haue ¶ bē in foules of the ayre deuoured
 the depth of the see in sozne pf bp and some fel on stones:
 ynge of ten. ¶ In pannels of wa- and as soone as it was spou-
 ters in parell of robbers in ge bp: yt wyddred away by:
 teoperdyes of myn owne na- cause it lacked moystnes: and
 cyon, in teoperdyes among some fell amonge thornes: &
 the hethē. ¶ I haue ben in pa- the thornes spronge bp with
 relles in cytyes, in pannels in it: & choked it. And some fel
 wilderness, in pannels in the on good ground: and spou-
 see in pannels amonge false ge bp and bare fruyt an hon-
 brethren in labour and tra- dred folde. And as he sayde
 uayle, in watchyng often in these thynge: he cryed: he f
 hysgre: in chryst in fastyng of harh eares to heare: let hym
 ren: i colde & in nakednes: be- heare, his discyples asked h
 syde the thynge: whiche out sayenge, what maner simil
 wardely happen vnto me: ¶ I tude this shulde be, & he sayd
 am combed dayly & care for vnto yon it is gyue to knowe
 all congregacions ¶ Who is the secretes of the kyngdome
 sycke: & ¶ I am nat sycke who of god, but to other in similit
 is hurte I sayth: and my hert tudes, that when they se, they
 burneth nat pf ¶ I must nedes shuld nat se and when they
 reioyce: ¶ I will reioyce of my- hear, they shulde nat vnder-
 ne infirmityes. God f father stāde, the symplitude is this.
 of oure lord Ies^{us} chryst, which ¶ The sede is the word of god,
 is blessed for euermore kno- those that are besyde f weye
 werth that ¶ I ly nat, are they that heare and after

warde cōmethe the deuyl and
taketh awaye þ word oute of
theyr hertes, lest they shoulde
bpleue and be saued. They
on the stones, are they which
when they heare the worde
receaue it wyth ioye, & these
haue no cores, whiche for a
whyle bpleue, and in tyme of
tempracyō gos awaye. That
whiche fell amonge thornes,
are they which heare and go
forth, and are choked w care
and ryches and voluptuous
lyung, and byng forth no
fruyte. That i þ good growde,
they are whiche with a good
and pure hert, heare þ worde
and kepe it, and byng forth
fruyte with patience.

The Wyll on the Sōday
of .i. the fyrste Wyll to the
Corinthians. The.
xii. chapter. A.

Brethren thoughe I
speake with the ton:
ges of men and an:
gels, and yet had no loue I
were euē as soundyng brasse
and as a tynklyng cymball.
And though I coulde pro:
phesy, and vnderstode all se:
cretes, and all knowlege, ye
yf I had all sayth so that I
coulde moue moystaynes out
of theyr places, and yet had

no loue, I were nothyng.
And though I bestowed ail
my goodes to fede the poore,
and though I gaue my body
euen that I burned, and yet
haue no loue, it profytereth me
nothing, loue suffreth long
& is curteous, loue enuyety
nat loue toth nat frowardly,
swelleth nat waleth nat dys:
honestly sekerth nat her owne
is nat prouoked to angre
thynketh nat euyl, reioyseth
nat in iniquite, but reioyseth
in þ trueth suffreth all thige,
bysseueth all thinges, hopeth
all thinges, and endureth in
all thiges. Though that the
propheisyng sayle, other ton:
ges shall cease, oꝝ knowlege
banyshe away, yet loue fal:
led neuer away for our know
lege is vnparfyte, and our p:
phesyng is vnparfyte, but
when that whiche is parfyte
is come, them that whiche
is vnparfyte shalbe done a:
waye, when I was a chylde.
I spake as a chylde. I vnder:
stode as a chylde, I smagyned
as a chylde, but as sonne as I
was a man I put awaye all
chylde shenes, now we see in
a glasse euen in a darke spea:
kinge but when shall we
see face to face. now I
know vnparfyte. But whan

W ill

The Pytells and Gospels

shall I knowe euen as I am knowe, nowe abydeth, sayth, hope, & loue, euen these thre, but the chiefe of the is loue.

¶ The Gospell on the Son: Day of .i. The .xviii. Chapter of Luke.

Iesus toke vnto him the twelue and sayd vnto them beholde we go bp to Ierusalem, & all shall be fulfilled & are wyrtie by the prophetes of the tones of man, he shall be deliuered vnto the gētyls, and shal be mocked, and shall be despytefully entreated, & shall be spertten on, and whē they haue scourged hym, they wyl put hym to deeth and the thyrdd day shal he aryse agayn. They vnderstode none of these thynges and thys sayinge was hyd from thē, and they perceyued nat the thynges which were spoken, it cam to passe as he was come nye vnto Ierico, a certayne blynde man sate by the waye syde beggynge, and when he herde the people passe by, he asked what it meante. They sayde vnto hym, that Iesus of nazareth went by: and he cryed sayeng. Ies^s the sone of Dauid haue mercy on me, and they which went befoze rebu

ked hi, bycause he shuld hold his peace & he moche & more cryed, The sonne of Dauid haue mercy on me. Ies^s and sayll, and commaunded hym to be brought vnto hym, and when he was come nere, he asked hym sayenge. What wylt thou that I do vnto the and he sayde, lord & I maye receaue my syght. Iesus sayd vnto hym Receaue thy syght thy sayth hath saued & , and immediatly he sawe and lowed hym praysynge god & al the people whē they sawe it, gaue laude to god.

¶ The pytell on Athewd nysday. The seconde chapter of Iohel. v.

Oure lord sayth turne to me wth all your hertes, in fastynge & lamentation, & teare your hertes, & nat poure garments, & turne vnto & lord your god for he is full of mercy, & compassyon long yet he be angry, and great in mercy, & repenteth when he his at the popnt to punyshe, who cam tell whether the lord wyl turne and haue compassyon and shall leaue after hym a blyssynge, sacrifice & drynke, offrynge vnto the lord your god Blow a trāpet in Syon

ptoc
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proclaymie fastyng, and cal a congregacyon, gather þæt peo- ple togpyther, bying thou the elders to one place, gather þæt ponge childzen and they that like the brydes togpyner, let the bryde grome come out of his chambze, and the bryde out of her parloure, let þæt pze: edes that mynyster vnto the lordewepe bwtwene the poze che & the alter, and save spare loyde thy people and delpner nat thyne enherytallice vnto rebuke that the hethen shuld they say among the nacjons where is they? god And the lord enuyed for his laudes sake and had compassyon on his people & the lord answer- ed and sayde vnto hys peo- ple beholde I sent you corne newe wyne and oyle / þæt ye be satysfied theryn neyther wyll I delpner you any moze vnto the hechen.

The Gospell on þæt fyrst Sabbath daye in Lent the seconde pze: stell to the Corynthyas The. vi. chapiter.

The Gospell on Althred: wenel daye The. vi. chapiter of Mathewe. B. me accepted, and in the daye of saluacyon haue I suckered discyples when ye the Beholde nowe is the wel faste, be nat sadde accepted tyme, beholde nowe as the hypocrytes is the daye of saluacyon, let are, for they dyspy: vs gyue no man occasyon of pure they? faces þæt it myght euyl, that in oure offyce be spere vnto men þæt they faste, founde no faute but in al thi:



B. Beholde nowe is the wel faste, be nat sadde accepted tyme, beholde nowe as the hypocrytes is the daye of saluacyon, let are, for they dyspy: vs gyue no man occasyon of pure they? faces þæt it myght euyl, that in oure offyce be spere vnto men þæt they faste, founde no faute but in al thi:

The Epistles and Gospels.

ges let vs behaue oure sel-
ues as the ministers of god.
In moche pacyence in afflicti-
ons, in necessyte, in angust:
the in stryppes, in pylommēt,
in stryfe in labour, i watche,
i fastyng, in purenes, i know-
ledge, in longe sufferyng, in
kynndnes, in the holy ghost, in
loue vnfaigned, in the wordes
of truelyth, i the power of god
by the armure of ryght wyse-
nes on the ryght hande, and
on the lyft hande in honoure
and dishonour, in euyl repo-
rte & goodd repozte, as discey-
uers, & yet true, as unknowē,
as dyenge and behold we yet
lyue, as challyened and nat
kylled, as sorowpunge and yet
alway merye. as pooze and
yet make many ryche, as ha-
uyng nothpyng and yet pos-
selyng all thynges,

The Gospell on the fyrst
sonday in Lent The
iii. chapyter, of Mat-
thewe. A.

WHē Jhesus was lede away
of the spirite in to wyl-
dernes to be temptēd of the
deuyll And when he hadde fa-
sted forty dayes and forty
nyghtes, at the laste he was
an hungred. Then came vn-
to hym the tēpter, and sayde,

If thou be the sone of god, ch-
maunde that these stones be
made breade. He answered
and sayde. It is wyrtten,
man shall nat lyue onely by
breade, but by every worde
that procedeth out of y^e mou-
the of god. Then the deuyll
toke hym vp in to the holy
cyte, and let hym on a pylla-
cle of the temple and sayde
vnto hym yf thou be the so-
ne of god, cast thy selfe downe
for it is wyrtten, he shall gy-
ue his angels charge ouer
the, and with theyr handes
they shall holde the vp that
y^e daltst nat thy fote agaynst
a stone. Jhesus sayde to hym,
thys is wyrtten also. Thou
shalt nat tēpte thy lord god.
The deuyll toke hym vpa-
gayn & let hym in to an ecce-
dyenge hye mountayne and
shewed hym all the kyngd-
mes of the worlde and all the
glozy of them, and sayd vnto
hym, all these wyll I gyue
the, yf thou wylt fall dowe
and worshyp me. Then sayd
Jhesus vnto hym, anoyde Sa-
than for it is wyrtte. Thou
shalt worshyp thy lord god,
and hym only shalt thou
serue.

The Epistle on the second
sonday i Lent, the fyrst ppsel

to the Thessalonians. The fourth Chapter.

We beseeche you brethren, and exhort you in the lord Iesu that you increase more & more even as ye have receaved of us how ye ought to walke and to please god, ye remeber what commaundementes, we gaue you in the name of the lord Iesu christ, for this is the wyl of god, euē that ye shulde be holy, & that ye shuld absteyne fro fornicacyon & every one of you shuld knowe howe to kepe hys vessel holynes & honoure. And nat in the lust of concupiscences, as doth heathen which knowe nat god nat no mā go to farre & defraude his brother in bargayning, because & lord is a venger of all suche thynges as we tolde you before tyme, and respyced vnto you for god hath, nat callede us vnto vncleines, but vnto holynes i Chryst Iesu our lord.

The Gospell on the second Sunday in Lent the. xv. Chapter. of Mathewe. A.

Iesus went thence & departed i to the cozties of Tyre & Sydo And beholde a wo-

man which was a Cananite came out of the same cozties & cryed vnto hym sayeng, haue mercy on me lord the sone of David, my doughter is petyously vexed with a deuyl & he gaue her neuer a worde to answeere. The came to him his discyples and besought hym sayeng, send her away for she foloweth vs cryenge, he answered and sayd, I am nat sent, but vnto the losse shepe of the house of Israell. Then she came and worshypped hym, sayeng mayster sucke me, he answered & sayde it is nat good, to take & chyldezens bred and to cast it to whelpes, she answered & sayd it is trouth neuertheles the whelpes eate of the cormes whiche fall from theyr maysters table them Iesu answered & sayd vnto her. O womā great is thy fayth, be it to thee euē as thou desyrest, and her doughter was made hole, euē at that same houre.

The ppsell on the. iij. Sodaye in Lent to the Ephe: spans the. v. chapter.

A.

The pytles and gospels

Bethlene be ye folow-
ers of god as dere
chyliden, & walk in
loue euen as Chyſt
loued vs: and gaue him ſelfe
for vs: an offering & a ſacr-
fyce of alwere ſauet to god,
ſo that fornicacyon and all
vncleannes or couetouſnes be
nat ones named among you,
as it becometh ſayntes, ney-
ther ſpithynes, neyther ſolys
the talkyng neyther geſpyng
whiche are nat comely but ra-
ther grynng of thankes for
this ye know that no wromd
ger: other vncleane perſone
or couetous perſone whiche
is the worſhypper of images,
hath any inherytaunce i the
kyngdome of Chyſte and of
god. Let no man deceyue you
with bayne wordes, for tho-
rowe ſuch thynges cometh
the wraethe of god vpon the
chylde of vmbyleue. Be nat
therfoze companions with
the: ye were ones darkneſſe:
but are nowe lycht in ſ lord
walke as chyliden of lycht
for the fruyte of the ſpyrte,
is in all goodnes ryghtwyl-
nes and trueth.

The Goſpell on the .iiij.
ſonday in Lent the .xi. Cha-
piter of Luke.

Ielus was a ca-
ſtynge out a de-
uyll, which was
domme And it
foloweth when
the deuyl was
gone out, the dome ſpake &
the people wondred. Some
of them ſayde he caſteth out
deuylls, by ſ power of Bel-
zeub, the cheefe of the deuyl-
les and other tempted hym
ſekynge of hym a ſigne from
heue he knewe they thought
tes and ſayde vnto them.
Euery kyngdome at debate
wythyn it ſelfe ſhall be deſo-
late And one houſe ſhall fall
vpon an other. So if Sathā
be denyded with i hym ſelfe,
how ſhal his kyngdom endu-
re, becauſe ye ſaye that I caſt
out deuylles by the power of
Belzeub, if I by the power
of Belzeub, caſt out deuyls
by whoſe power, do poure chyl-
den caſt the oute. Therfoze
ſhal they be your iudges, but
if I with the ſpynger of god
caſt out deuylles no doubte,
the kyngdome of god is com-
vpon you when a ſtrong mā
armed watched his houſe.
That he poſſeſſeth, is i peace
but when a ſtronger then he
commeth vpon hym, & out-
commeth hym he taketh ſtre-

hym hys harneys wherein he
 cruſted, & diſrupteth his goodes
 he ſis nat w me is agaynſt
 me, & he that gathereth nat
 w me ſcattereth whē the vn
 cleane ſpīrite is gone out of
 a mand, he walketh througħ
 waterleſe places ſekyng reſt
 and whē he ſyndeth none he
 ſapeſt I wyl retorne agayne
 vnto my houſe whēſe I cam
 out, and when he commeth,
 he ſyndeth it ſwept and gar
 nyſhed. Them goeth he and
 taketh ſeuē other ſpīrites
 wth hym worſe thē hym ſelf
 and they entre in and dwell
 there and the ende of the mā
 is worſe thē the begynnyng.
 Ifortuned as he thys ſpake
 a certayn woman of the com
 pany lyfte vp her voyce, and
 ſayd vnto hym, happy is the
 wombe that bare the and te
 pappes whiche gaue ſ ſucke
 and he ſayd happy are they
 that beare the worde of god
 and kepe it.

The wyſtell on myſblent
 ſondaye. The. iiii. Chapiter
 to the Galathyans.

Brethren it is wytten,
 that abraha had two
 ſones ſ one by a bōde mayde,
 the other by a free woman ye
 and he whiche was of the bōd

woman was borne after the
 fleſhe but he whiche was of
 the free woman was borne
 by prompſe whiche thynges
 be tokē myſteri for theſe wo
 men are two teſtāmentes the
 one from the mounte Syna,
 whiche gendyeth vnto bon
 dage, whiche is Agar, for mo
 unte Syna is called Agar in
 Arabia, and bōrdyeth vpon
 the cpte whiche is now Jeru
 ſalem, and is in bondage w
 her chyldzen. But Jeruſalē
 whiche is aboue, is free whiche
 is the mother of vs all, for it
 is wytten reioyce ſ bareyn
 ſ bearest no chyldzen, breke
 forth and cry thou that tra
 uayleſt nat, for the deſolate
 hath many mo chyldzene thē
 ſhe whiche hath an huſbāde.
 Brethren we are after ſ ma
 ner of Iſaac chyldzen of pro
 mple but as thē he that was
 borne carnally, pſecuted hym
 that was borne ſpiritually.

Euen ſo is it now neuerthe
 leſſe what ſayeth the ſcriptu
 re. Caſt awaye the bond wo
 man and her ſone, for the ſō
 ne of the bōd womā ſhall nat
 be heire, with the ſone of the
 free woman. So thē brethren
 we are nat chyldzene of ſ bo
 unde woman but of the free
 woman.

The Bystels and Gospels

The Gospell on mydelent
Sondaye the. vi. chap. of
Johan.



Jesus went his
way ouer & see
of Galyle nye
to a cyte called
cyberias, and a
great multytu
de folowed hym, bycause they
had sene the myracles that
he dyd on them whiche were
dpleased. Jesus went vp i to
a mountayne, & there he sate
with hys discyples, & Easter
a feast of the Jewes was nye
The Jesus lyfte vp hys eyes
& sawe a great company com
vnto hym & sayd vnto whi-
lpp. whēse shall we bye bread
that these myght eate. This
he sayde to proue hym for hi
selfe knew what he wold do.
Whilpp answered hym. Two
hondzed peny worth of brea
de are nat sufficiēt for them
that euery man myght haue
a lytell. Then sayd vnto hym
one of his discyples Andrew
Symō peters brother. The-
re is a lade here, which hath
fyue barley lous, and two
fythes but what is & amōge
so many, Jesus sayd, make &
people to spt downe there
was moke hape in the place.
And the men sate downe, in

nombze aboute fyue thousa-
de. Jesus toke the breade &
gaue rankes. And gaue to &
discyples. And his discyples,
to the that were set downe.
And lykewyse of the fythes,
as moche as they wold, whē
they had eaten ynoughe he
sayd vnto his discyples, ga-
ther vp the broken meate &
remayneth that nothige be
lost. They gathered it togy-
ther, & fylled twelue baskets
with the broke meate of the
fyue barley loue whiche bro-
ken meate remayned vnto
them that had eten. The tho-
se men when they had sene &
myracle that Jhes^s dyd, sayde
This is of a trueth, the pro-
phet whiche shal come in to
the worlde.

The Bystell on passyon
Sondaye. The. ix. Chappre
to the Hebrewes.

Berthien Chryst being
an hye preell of god thi-
ges to come came by a grea-
ter & a moze pfyre tabernacle
nat made with handes, that
is to say nat of this maner
bildyng neyther by the blode
of Bottes & Salues, but by
hⁱ owne blod, he entred ones
for all i to the holy place and
founde eternal redempcyon,
for if the blode of Oxen and

I bne
truet
me h
godd
heare
nat of
the J
say w
samar
Jesus

of Gotes, & the ashes of an the deuyl, but I honour my
 Deyter whyt it was spyncled father & ye haue dishonoured
 purifyed the vncleane as me. I seke nat myn owne
 thouchyng the purifyenge of prayse but there is one that
 the fleshe, how moche more seketh and iudgeth. Verely
 shall the blode of Chryste, verely. I saye vnto you, yf a
 whiche thozowe the eternall mā kepe my sayēges, he shall
 sperite offered hym selfe wi neuer se dech. Then sayd the
 thout spot to god, pource Jewes to hym, howe knowe
 oure consciences from deo we & thou hast & deuyl, Abra
 workes for to serue & luyng ham is deed, & also the pphes
 god and for this cause is he tes, & yet thou sayest yf a mā
 the medpatoure of the newe do kepe my sayenge he shall
 Testamēt that thozow deach neuer caste dech arte & grea
 whiche chaunsed for the re ter the oure father a braham,
 dempcyon of those transgres whiche is deed, & the prophe
 sions the were in the fyrste tes are dead whon maketh &
 Testamēt they whiche were thy selfe Iesus answered yf
 called myght receaue the p: I honour my selfe, my ho
 myse of eternall theyrprallice. noure is nothing worth, it is

C The Gospell on Iudas
 sondaye. The. viij. chapt:
 ter of Iohan.

Iesus sayde vnto the
 xpany of the Jewes
 and the pe pceles,
 which of you can re
 buke me of synne if I say the
 trneth, why do nat ye byleue
 me he that is of god heareth
 goddes wordes ye therfore
 heare the nat, bycause ye are
 nat of god. Them answered
 the Jewes & sayd vnto hym:
 say we nat wel, & thou arte a
 samaritane & haste the deuyl
 Iesus answered: I hane nat

but I knowe hym, and yf I
 shulde say I knowe hym nat
 I shulde be a lyer lyke vnto
 you, but I knowe hym, and
 kepe his sayenge pour father
 Abraham was glad to se my
 dape, & he saw it & reioyseth.
 Then sayde the Jewes vnto
 hym. Thou art nat yet. I. yere
 old, & hast & sene Abraham: Je
 sus sayd vnto the Verely ve
 rely I say vnto you yet Abra
 ha was, I am The toke they
 by stones to cast at hy, but ief

The Bytels and Gospels.

hyd hym selfe and went out
of the temple.

The Bytel on Palmes-
dape. The seconde Chappier
to the Philippians. A.

Brethren let the same
mynd be i you, & which
was in Chyſt Jeſu. Whiche
ſeynge in the ſhape of god &
thought it not robbery to be
equal wth god. Neuertheleſſe
he made hym ſelfe of no repu-
tacyon, and toke on hym the
ſhape of a ſervauant & became
lyke vnto mē, and was ſolide
in his apparell as a man, he
humbled hym ſelfe and be-
came obedyent vnto death,
euen the death of the croſſe,
wherfore god hath exalted
hym, and gyuen hym a name
aboue all names, that in the
name of Jeſus ſhulde every
knee bowe, both of thynges
in heuen, and thynges i erth
and thynges vnder erth, and
that all tonges ſhulde confeſ-
ſe, the Jeſus Chyſt is the
lord vnto the prayſe of god
the father.

The paſſyon on palme
Sonday. The xxvi.
Chapiter of Maſ-
thewe.



Jeſus ſayde vnto
his diſcyples pe-
know that after
thre dayes ſhal be ca-
ſter & the ſonne of
man ſhall be deliuered for to
be crucifyed, thē aſſembled
together the chefe prieſtes &
the ſcrybes, and the elders of
the people in to the palacy of
the hye prieſt which was cal-
led Cayphas, & helde a coun-
ſell how they myght take Je-
ſus by ſubtyltye, & kyl hym,
but they ſayde, nat on ſ^h holy
dape, leſt any trouble ariſe
amonge the people, whē Je-
ſus was in Bethany in the
houſe of Symon the lypper,
there cam vnto hym a womā
whiche had an alabaſter box
of precyous oyntement, and
powred it on his hede as he
ſate at ſ^h bourde, whē his di-
ſcyples ſawe that they had
dignacyō, ſayenge, what nee-
ded this waſh? this oyntemēt
myght haue ben well ſolde &
gyuen to the pooze, whē Jeſu
vnderſtoode that, he ſayd to
them why trouble ye the wo-
man. She hath wrought a
good worke vpon me, for ye
ſhal haue pooze folke alway-
es with you, but me ſhall pe-
nat haue alwayes And in ſ^h
ſhe caſted this oyntment on

my body/the dyd it to burye
me with all. Verely I say vnto
you/where soener this Go-
spell shall be preached throughe
out al the world/there shall al
so this that she hath done/be
tolde for a memoryall of her.
The one of the twelue called
Iudas yscariot wete vnto þ
these pestes & sayd/what wyl
you geue me/ & I wyl deliuer
hym vnto you/ & they appoynted
vnto hym thyrty peces of
soluer/and from the tyme he
sought oportunitie to betray
hym. The fyrst daye of swete
breaðe the discyples came to
Iesus sayeng vnto hym whe-
re wylt thou that we prepare
for the to eate the Paschall
lamb/and he sayd go in to the
cite/vnto suche a man/ & lay
vnto hym the mayster sayth
my tyme is at hande I wyl ke-
pe myn Easter at thy house
with my disciples/ & the disci-
ples dyd as Iesus had apoynted
them/and made redy the
Easter lambe/when the euen
was com/he sate downe with
þij. And as they dyd eate he
sayd. Verely I say vnto you/
that one of you shall betraye
me & they were excedyng so-
rowfull/ & began every one of
them to say vnto hym / is it
I mayster/he answered & sayd,

He that depeth his hande vnto
me/ the dysce shall betray me
the sonne of man goeth as it is
wrytten of hym/ but who be to
that man by whom the sone
of man shall be betrayed/ it had
ben good for that man/ if he
had neuer ben borne. Them
Iudas which betrayed hym an-
swered & sayd. Is it I may-
ster he sayd vnto hym/ thou
hast sayd as they dyd eate/ ie-
sus toke breaðe & gaue takes
braz it/ & gaue it to the disci-
ples & sayd/ take eate/ this is
my body & he toke the cup/ ad-
dunked/ & gaue it the/ sayeng
drynke of it every one/ for this
my blod of the new Testamēt
that shall be shed for many for
the remission/ of synnes I saye
vnto you I wyl nat drynke
hensforth of this fruyte of the
vyne tyme vntyl/ that day
when I shall drynke it newe
with you in my fathers kyng
dome/ & when they had sayd
grace/ they wet out I to moult
dispute. Them sayd Ies^{us} vn-
to them al ye shall be offended
by me this nyght for it is wryt-
ten I wyl smyte the shepher
de and the shepe of the flocke
shall be scattered abrode but
after I am cōfess agayn I wyl
go before you in to Galyle.
Peter answered and sayde

The Apostels and Gospels

vnto hym: though al mē shuld
 be offended by the: yet wold
 I be neuer offended. Iesus
 sayd vnto hym. Merely I say
 vnto þ: that this same nyght
 befoze the cocke cewe thou
 shall deny me thysle. Peter
 sayd vnto hym/ þ I shuld dye
 with the: yet wold I nat deny
 the: ykewyle also sayd al the
 discyples. Then went Iesus
 with then in to a place which
 is called Bethsemane: And
 sayde vnto the discyples: slyt
 hys here: whyle I go ad pray
 pōder: and he toke with hym
 Peter and the two sones of
 zebedee: and began to waxe so
 rowfull: and to be in agonye.
 Then sayd Iesus vnto then:
 my soule is heuy euen vnto
 he deth: tarye here & watch
 with me And he went a lytell
 aparte: and fel flatte on hys
 face: and prayed sayenge.
 O my father þf it be possyble
 let thys cuppe passe from me:
 neuerthles: nat as I wyll:
 but as thou wylt: ad he came
 vnto the discyples: and fōsde
 them a slepe and sayde to Pe
 ter. What coult ye nat wat:
 the with me one houre: wat:
 the and pray: that ye al nat in
 to temptacyon: the spyrite is
 wyllonge: but the fleshe is
 weake. He went away ones

more and prayed/ sayenge.
 O my father/ þf thys cuppe
 cam nat passe away from me
 but that I drynke of it/ the
 wyl be fūlpylled/ and he cam
 and fōunde the a slepe agayn
 for they eyes were heuy/ ad
 he left them and went agayn
 and prayed the thysde tyme/
 sayeng the same wordes. The
 came he to his discyples and
 sayd vnto them. Slepe hens
 fōrt and take youre rest take
 hede the houre is at hande/
 and the sonne of man shalbe
 betrayed in to the handes of
 spyers. Wyse let vs be gōng/
 behold/ he is at hād that shal
 betray me. Whyle he yet spa
 ke/ loo Judas one of the twel
 ue came ad with hym a great
 multitudine/ with swerdes and
 staues/ sent from the cheyf of
 the preeffes and elders of the
 people/ and he that betrayed
 hym/ had gyuen the a token/
 sayeng who so euer I kysse/
 same is he: lay hādes on hym
 And fōrth with all he came to
 Iesus/ & sayde. Hāyle mayster
 And kysed hym/ & Ies^s sayd
 vnto hym? Frend wherfoze
 art þ com. The cam they and
 layd hādes on Ies^s & toke hys
 And behold one of the which
 were with Ies^s stretched out
 his hād & drew his sword ad

stroke a seruante of þe þe þe and sayde. Thys felowe
 smote of is eare The sayd Ies⁹ sayd. I came destrope the
 vnto hym. But vp thy swerd temple of god/and builde it
 in to hys the: for al þat I sayd had agayn in. iij. dayes. And the
 on the swerd: þat þe with cheyf preest arose and sayd to
 the swerd: eþer tikest thou hym/answered thou nothing
 that I can nat nowe pray to how is it that these bere wit:
 my father & he shall gyue me nesse agayn the/ But Iesus
 mo the. xij. legiōs of aniges helde it peace. And the cheyf
 but how the shuld the scriptu preest answered and sayd to
 res be fulfilled: for so must it hym I charge the in the na:
 be. The same tyme sayde Ie: me of the hyung god/ that þ
 sus to þe multitude: þe be com tel ws wheter thou be Chryst
 out as it were vnto a these the sonne of god. Iesus sayd
 with swerdes & staves for to to hym/ thou haste sayd/ ne:
 take me: I sate dayly teching nertheles I say vnto you/ he
 in te tēple amonge you: & þe re after shall yese the sone of
 toke me nat. Al this was done man spryng on the ryghe
 that þe scriptures of the pphe hande of power/ and come in
 tes myght be fulfilled. Then the cloudes of the skye. The
 all the discyples forsoke hym che hys preest rēt hys clothes
 and fledde. And they toke Ie sayeng. He hath blasphemed
 sus & let hym to Cayphas the what ned we of any moo wit:
 hys þe/ where the scribes & nesses/ beholde/ now þe haue
 the elders where assembled/ herde hys blasphemy/ what
 and Peter folowed hym a far tynk þe. They answered and
 re of/ vnto the hys þestes pla sayd: he is woorthy to dye/ the
 ce. And wēt in/ and sate with sparte they in hys face/ & buf:
 the seruantes/ tose the ende. fered hym with fylles/ and
 The cheyf þestes/ & the elders other smote hym/ with the
 & all the counsel/ sought fals palme of theyr handes on the
 witness agayn Iesus for to face/ sayenge/ Wel ys thou
 put him to death/ but founde Chryst/ who is he that smote
 none in so moche that when the. Peter satt without in
 many fals wytnesses came/ the Dalayes/ and a damkeel
 per founde they none. At the came to hym sayeng Thou al
 last cam two fals wytnesses so wast with Iesus of Galyle
 I h

The Bytels and Gospels

but he denyed befoze them al
sayeþ I wote nat what thou
sayest. When he was gone
out in to the porche/another
wenche sawe hym and sayde
vnto them that were there.
This folowe was also with
Iesus of Nazareth/agayn
he denyed with an othe that
he knew nat the man. And
after a whyle came vnto hym
they that stode by/& sayd vnto
Peter/Surely thou art euen
one of them/for thy speache
bewrayeth the. Them began
he to curse/& to sweare that he
knewe nat the man.& imme-
diatly the cocke crewe/& Pe-
ter remembred the wordes of
Iesu whiche sayd vnto hym.
Befoze the cocke crewe/thou
shalt deny me thysle and wet
out at þ dozes/and wept byt-
terly whē the mornynge was
come al the cheyf preestes ad
the elders of the people hel-
de a counsell agaynst Iesu/to
put him to deeth/and brought
him bounde & deliuered him
vnto Pontius Pilate the debi-
te. The when Judas whiche
betrayed hym/sawe that he
was condempned/he repented
him self:& brought agayn the
xxx. places of syluer to þ hye
preestes & elders sayeþ. I haue
syghed/betraying the innocēt

blode. And they sayd what is
that to vs/te thou to that.
And he cast downe the syluer
places in the temple & departed
and went & longe him selfe/
& the cheyf preestes toke the
syluer places & sayed It is nat
lawfull for to put them in to
the treasury/because it is the
pyce of blode/and they toke
counsell/and bought with the
a potters felde/to burye stra-
gers in/wherfoze the felde is
called the felde of blode vnto
this daye. Them was fulfill-
led that whiche was spoken
by Ieremy the prophet sayeþ
and they toke. xxx. syluer pla-
ces/þ ppyse of hym that was
valued/whome they bought
of the chylidzen of Israel/and
they gaue the for the potters
felde/as the lord appoynted
me. Iesus stode befoze the de-
bite/and the debite axed him
sayeng. Art thou the kyng of
the Jewes. Iesus sayde vnto
hym. Thou sayest/and when
he was accused of the cheyf
preestes and elders/he answer-
ed nothyng. Then sayde Py-
late vnto him/herest thou nat
how many thynges they saie
agaynst the/and he answered
to hym neuer a word in so
moche that þ debite merua-
led greatly. At the feest the

debiſte was wont to deſpuer & waſhed his handes before
vnto þ people a priſoner who þ people, ſayenge. I am inno
they wolde deſpye. He had cent of þ blode of this iuſt p:
the a notable priſoner called ſon. And þ ye ſhall ſe. Then
Barrabas, & when they were answered all the people and
gathered togyther, Pilate ſayde. Hiſ blode be on vs, &
ſayd vnto the: whether wyll on our chyl dren. The let he
ye that I, gyue loſe vnto you Barrabas loſe vnto the, and
Barrabas or Jeſus which is ſcourgebe Jeſus & deſpuered
called Chryſte, for he knew hym to be crucifyed. The the
wel, that for enye they had ſouldyours of þ debiſte toke
deſpuered hym when he was Jeſ? vnto the comē hal. and
ſet downe to gyue Judgemēt gathered vnto hym all þ com
his wyſe ſent to hym ſapēge. pany, & they ſtripped hym, &
haue þ nothyng to do with put on hym a purple robe.
that iuſt man for I haue. ſuf: And platted a crowne of thorn
fred many thynges this dape nes, & put hypon hiſ hedde, &
in a dreame aboute hym. But a rede in hiſ ryght hāde. And
þ cheyf preeſtes & the elders bowed theyr knees before
had pſwaded the people, that hym & mocked hym, ſayenge.
they ſhulde aſe Barrabas, & Haple kynge of the Jewes, &
ſhulde diſtroy Jeſus. Then þ ſpytted on hym, & toke þ rede
debyte answered & ſayd vnto & ſmote hym on the hed. And
them. whether of the twayne when they hade mocked hym,
wyl ye that I let loſe vnto they toke þ robe of hſ agayn
you, and they ſayd Barrabas & put hys owne reymēt on
Pilate ſayd vnto them what hym & lede hym awaye to cru
ſhall I do then with Jeſus, cify hym. And as they came
which is called Chryſte. They out, they founde a man of Cy
all ſayde to hym, let hym ren, named Symō: hym they
be crucifyed. The ſayde the debiſte to beare hiſ croſſe.
te: what euyl hath he done. + And whē they cam vnto þ
And they cryed þ moſe, ſapēg place, called Golgotha, þ is
let hym be crucifyed. when to ſay a place of deedmēs ſeu
Pilate ſawe þ he preynded les they gaue him vyner to
nothyng but that moſe buſi dyynk mēgled with gall, and
neſ was made, he toke water when he taſted thereof he

The pytels and gospels

wolde nat drynke, when they had crucifyed hym, they partede his garmentes, and dyd caste lottes to fulfyll þe was spoken by the prophete. They deuynede my garmentes among then, & vpon my vesture dyd caste lottes and they sate and watched hym there, and they set vp ouer his hed the cause of hys deeth wyrtten. This is the kynge of the Jewes, and there were two theues crucifyed wth hym, one on the ryght hande, and another on the lefte. They that passed by, reuylede hym, waggyng thei^r heedes, and sayenge, Thou that destroyed the temple of god & buyldest it iⁿ thye dapes saue thy selfe, yf thou be the sone of god, come downe fro the crosse, lykewyse also the hye p^riestes mockynge hym, with the scribes and elders sayde. He saued other, hym self he cam nat saue, yf he be the kynge of Israel, let hym now come downe from þe crosse, and we wyl b^eleue hym, he trusted iⁿ god, let hym deliuer hym now, yf he wyl haue hym, for he sayde I am the sone of god. That same also the theues which were crucifyed with hym, caste in his teeth, from þe syxt houre was there darkenes ouer all þe l^{an}d vnto the nyynth houre. And about þe nyynth houre Iesus cryed wth a loud voyce, sayenge, Ely Ely Lama Sabachani. That is to saye My god, my god why hast þu forsaken me, Some of them þe stode there, when they herde þe sayd This man calleth for Helias. And strait way one of the ranne & toke a sponge & fylled it full of vynegre, & put it on a reede, & gaue hym to drynke. Other sayde, let be, lette vs se wheter Helias wyl come and deliuer hym. Iesu cryed agayn with a loud voyce and yelded vp the ghost. And beholde the bayle of the temple dyd rent in twayne, from the toppe to þe bottome. And the erth dyd quake. And þe stoncs dyd rent and graues dyd open, and bodyes of many saintes which slept, arose & came out of the graues after his Resurreccyon and came in to the holy cite, & appered vnto many, when the Centurion and they that were wth hym watchyng. Iesu sawe the earthe quake & th^ese thynges which happened, they feared greatly sayeng, of a suerty this was the sone of god. And many women were there, beholdyng hym a facte

of whiche folowed Jhesus from
Galyle, ministring vnto him
Among whiche was Mary
magdaleyne, & Mary the mo-
ther of James & Joses & the
mother of zebedes chyliden.
When þe eue was come there
came a ryche man of arama-
thya named Joseph, whiche
also was Jhesus discypyle. He
wēt to pylate & begget þe bo-
dy of Jhesus. Then pylate co-
maunded the body to be deli-
uered & Joseph toke þe body &
wrapped it in a cleane lynn
clothe, and put it in hys new
tōbe which he had hewe out
eyn in þe cōke. And rolled a
great stone at þe dore of þe se-
pulchre, & departed. And there
was Mary magdaleyn & the
mother Mary sitryng ouer
agaynst the Sepulchre.

**¶ The Gospell on þe Palme.
Sondaye.**

The next daye that fo-
loweth good fryday, þe
hye preestes & pharises got
thē selues to pylate & sayde.
Syr, we remēbre that this de-
ceauer sayde whyle he was
pet alpue. After. iij. dayes
I woll acpse agayne. Comaūde
therfore þe Sepulchre be ma-
de sure, vntyl þe thyrde daye,
lest perauēture his disciples
come & steale hym away, and

saye vnto the people, he is ry-
sen from deatch, and þe laste er-
rount be worse then the fyrst.
Pylate sayd vnto then Take
watchmen, go & make it as
sure as ye cā. And they went
& made þe sepulchre sure with
watchmen, & sealed the stone.

**¶ The Passyon on good fry-
daye. The. xviij. Chapi-
ter of Johan. A.**

Jhesus went forth wth
his discyples ouer þe
broke Cedron wher
was a gardeyne, I to
the which he entred with his
discyples. Judas also, which
betrayed him knew the place
for Jhesus oftymes resorted
ryther with his disciples. Ju-
das then after he hade recea-
ued abond of mē, & mynistres
of þe hye preestes & pharises
came thither with lanternes &
fyrebrōdes & wepōs. The ief^s
knowpng al thinges þe schulde
come on hym went forth and
sayd vnto them whom seke
ye. They answered hym Jhes^s
of nazareth. Jhesus sayd vnto
then. I am he. Judas also
which betrayed hym, stode wth
thē, but as soone as he hade
sayd vnto thē I am he, they
went backwardes & fell to
þe grounde & he asked thē a-
gyn, whō seke ye. They sayd.

¶ iij

The Bytels and Gospels

Iesus of Nazareth. Iesus the sayd the damsell that
 answered. I sayd vnto you, kepte & doze, vnto Peter art
 I am he, yf ye seke me, let the nat thou one of this mans di
 se go they way, that I sayen scypples he sayd I am nat. The
 ge myght be fulfilled whiche seruautes and the mynysters
 he spake. Of the whiche thou stode there & hade made a fyre
 gauest me, haue I nat lost of coles, for it was colde, and
 one. Symon peter had a sword they warmede the selues. Pe
 and dyewe it, & smote the hys ter also stode amonge them, &
 preestes seruaunt & cut of his warmed hym selfe. The hys
 ryght eare The seruautes na preest axed Iesus of his discy
 me was Malchus The sayd ples & of his doctrine. Iesus
 Iesus vnto Peter put vp thy answered him? I spake opely
 sword I to I sheath that I nat in the worlde I euer taught
 drynke of I cuppe my father in I Synagoge & in I tem
 hath gyuen me, The the co- ple whiche al I Jewes resor
 pany & the captayn & the mi- ted & in secrete haue I sayde
 nisters of the Jewes toke Je nothige, why axest I me, are
 sus & bounde hym & let hym them whiche herde me, what
 away to Anna fyrr, for he I sayd vnto the, behold they
 was father in law vnto Ca- cam tel what I sayd. When
 phas which was I hys preest he had thus spokē: one of the
 I sam yere Capphas was he ministers which stode by, smo
 I gaue counsel to the iewes I te Iesus on the face sayenge,
 it was expedient, I one man answerest thou the hys preest
 shuld dye for the people. And so, Iesus answered hym, yf I
 Symon Peter folowede Ies- haue euyl spoken beare wyl-
 and another discypple, that dy- nesse of I euyl, yf I haue well
 scypple was knowe of the hys spoken why smitest thou me.
 preest, & went in with Iesus i And Annas sent hym bounde
 to the. Malays of I hys preest vnto. Capphas I hys preest.
 but Peter stode at the doze Symon peter stode & warmed
 withoute. The went out the him selfe and they sayd vnto
 other discypple, whiche was hym arte thou nat also one
 knowe vnto the hys preest: of hys discyples. He denyede
 & spake to the damsell I kept it and sayde. I am nat. One
 the doze and brought in per- of the seruautes of the hys

preest, hys coken whose eare
 Peter smote of sayde vnto hi
 dyd nat I se the in þe gardeyn
 with hym. Peter denied it
 agayne, and immediatly the
 cocke crowe. The led they Je-
 sus from Caphas in to the
 hall of iudgemere. It was in
 the moynynge, & they them sel-
 ues wete nat in to the iudge-
 ment hall, lest they shulde be
 defyled, but that they myght
 eare the Paschall lambe. Py-
 late then went out vnto the,
 and sayd. What accusacyon
 hyngge ye agaynst this mā.
 They answered and sayd vn-
 to him yf he were nat an euyl
 doer, we wolde not haue deli-
 uered hym vnto þe. The sayde
 pylate vnto then, take ye hi,
 & iudge hym after your owne
 lawe. Then the Jewes sayd
 vnto him, it is not lausfull for
 vs to put any man to deth.
 That þe wordes of iesu myght
 be fulfilled, whiche he spake
 signifieng what deth he shul-
 de dye. Then pylate entred in
 to the iudgemente hal agay-
 ne and called Iesus and sayd
 vnto hym. Art thou þe kynge
 of the iewes. Iesu answered.
 sayeste thou that of thy selfe,
 or dyd other tel it the of me.
 Pylate answered. am I a
 iewe, Thyne owne nacyō and

hye preestes haue deliuered
 the vnto me. what hast thou
 done. Iesus answered. My
 kynge dome is nat of this worl-
 de. yf my kynge dome were of
 this worlde then wolde my
 mynisters surely fyght that
 I shuld nat be deliuered to þe
 iewes, But now is my kynge-
 dome nat from hense. Pyla-
 te sayde vnto hym. Arte thou
 a kynge, Then Iesus answer-
 ed. Thou sayest that I am a
 kynge for this cause was I
 bozne, and for this cause ca-
 me I in to the worlde, that I
 shul beare witness vnto the
 trueth, and al that are of the
 truth heare my voyce. Pyla-
 te sayd vnto hym, What thi-
 ge is trueth, and whē he had
 sayde that, he wete out agay-
 ne vnto the Jewes, and sayd
 vnto them. I fynde in hym no
 cause at al, ye haue a custome
 that I shulde deliuer pou one
 lose at Easter. Wyl ye that
 I lose vnto pou the kynge of
 the Jewes. Then cryed they
 all agayne sayeþe, Nat hym
 but Barrabas, that Barra-
 bas was a rober. Then Pyla-
 te toke Iesus and scourged
 hym, & the souldyours wolde
 a crowne of thornes and put
 it on his heed and they dyd
 on hym a purple garmēt, and

The Pystels and Gospels

sayd. Haple kyng of þe Jewes and they smote him on the face. Pplate wente for the agayne, & sayde vnto the. Beholde. I bynge hym for the to you, that ye may know, þe I fynde no faute in hym. Then came Ihesus forth wearing a crowne of thorne & a robe of purple, & Pplate sayd vnto the, beholde the mā. Whē þe hye pcestes & mynisters sawe hym, they cryed sayēg Crucifye hym, crucifye hym. Pplate sayd vnto them. Take ye him & crucifye hym for I fynde no cause in hym. The iewes answered hym, we haue a lawe & by our lawe he ought to dye bcause he made hym selfe the sone of god. When pplate herde the sayēg, he was þe more afrayd, and went agayne in to þe iudgement hall: and sayde vnto Ihesus. whense art thou but Ihesus gaue him none answer. The pplate sayd vnto hi, speakest þe not vnto me knowest thou nat that y haue power to crucifye the, & haue power to lose þe. Ihesus answered. Thou couldeste haue no power at al agaynst me, except it were gyuen the from aboue. Therfore he that deliuered me vnto the, is more in synne, and fro the forth sought pplate me a-

nes to lose hym, but þe Jewes cryed sayeng. yf thou let hym go, thou art nat Celsars frende, for who soeuer make the hym selfe a kyng, is agaynst Celsar whē Pplate herde that sayēg: he brought iesus forth and sat downe to gyue sentence in a place called the paue-ment but in the Hebrewe tonge Gabbatha, it was the Saboth euen whiche falleth in the easter feest, and aboute the. vi. houre, he sayde vnto þe Jewes, behold your kyng, they cryed away with hym awaye w hym crucifye hym. Pplate sayd vnto them shal I crucifye your kyng. The hye pcestes answered we haue no kyng but celsar. Then deliuered he hym vnto them to be crucifyed, and they took Ihesus and ledde hym away and he bare hys crosse, and wente for the i to a place called the place of deedmens sculles, whiche is named in Hebrewe Golgotha, wher they crucifyed him, and two other with hi, on epyther syde one: and Ihesus in the myddes, and pplate wrote his tytle, and put it on the crosse. The writyng was Ihesus of Nazareth kyng of þe Jewes. Thys tytle rede many of the

Jewes, for the place where
Jesus was crucified, was
nigh to the Optie. And it was
written, in Hebrew, Greke,
and late. Then sayde the hye
prieſtes of þe Jewes to pilate
wryte nat kyng of þe Jewes,
but that he ſayd I am kinge
of the Jewes. pilate anſwe-
red what I haue wrytten þe
I haue wrytten. Then þe ſoul-
dours, when they had cruci-
fied Jesus toke his garmen-
tes & made foure partes, to
euery ſouldour a parte, and
also his cote & cote was with-
out ſeme wongth vpon tho-
rowe out, & they ſayd one to
another, let vs not deuyde it,
but caſte lottes who ſhal ha-
ue it. that þe ſcripture myght
be fulfilled whiche ſayth.
They parted my raimēt among
then, & on my cote dyd caſte
lottes & the ſouldours dyd
ſuche thynges I dede. There
ſode by that crolle of Jesus
his mother: & his mother ſy-
ſter Mary the wyfe of Cleo-
phas & mary Magdaleyne
when Jeſus ſawe his mother
& the diſciple ſtandyng whom
he loued, he ſayde vnto his
mother. Woman beholde thy
ſone. The ſayd he vnto þe di-
ſciple, beholde thy mother, &
from þe houre þe diſciple toke

her for his owne. After that
when Jesus perceaueþ þe all
thynges were perfourmed þe
þe ſcripture myght be fulfill-
ed, he ſayde. I thynk, there
ſode a veſſell full of vyneser
by & they fylled a ſpöge with
vyneser, & bounde it about
with yſopo, and put it to his
mouth as ſone as Jesus had
receaued of the vyneser he
ſayd it is fulfilled, & bowed
his heeþe gaue by the goſt.
The Jewes them bycause it
was þe Sabothe euen þe the
bodies ſhalde not remayne
vpon the crolle on the ſaboth
day, for that ſaboth day was
an hye day, beſought pilate
that they legges myghte be
broke and that they myght
be taken downe. Then came
the ſouldours and brake þe
legges of the fyrſt, and of the
other whiche was crucified
with Jesus but whē they cam
to Jeſus & ſawe þe he was ded
all redy they brake not his
legges but one of the ſoul-
dours with a ſpere thruſte
hym in to the ſyde, & forth w-
came there out blode & wa-
ter, & he þe ſawe it bare recoz-
de, & his recozde is trewe, & he
knoweth þe he ſayd true þe ye
myght beleue alſo. Theſe thi-
nges were done þe þe ſcripture

The pyttles and gospels

ould be fulfilled. ye shal not
breake a bone of hym, and
agayne another scripture
sayth They shal loke on hym
whome they perled.

The Gospell on
good friday.



After þat Joseph
of Aramathia,
whiche was a
discypyle of iesu,
but secretly for
feare of the
Jewes, besought pylate þat
he myght take towne þat body
of Iesus & pylate gaue hym
lycence, and there came also
Nichodemus whiche at the
begynnyng came to Iesus
by nyght & broughte of myr-
re and Aloes myngled tog-
ther about an .C. pounde
weyght. Then toke they the
body of Iesu and wounde it
in lynnyn clothes with the
odoures as the maner of the
Jewes is to bury, and in the
place where Iesus was cru-
cified was a gardeyn & i the
gardeyn a new sepulchre whe-
rin was neuer man layde.
There layde they Iesus by-
cause of the Jewes saboth
even for the sepulchre was
nye at hande.

The pyttell on Easter day
the fyrst pyttel to the Corin-

thyans. The. v. chap.

Brethrenne pouрге þat old
leuen, & ye may be new
dow as ye are swet breade.
For chryst our Easter lambe
is offred by for vs, Therefore
let vs kepe holy dape: not w-
olde leuen nether with the
leuen of malyciousnes and
wpykednes, but w- the swete
breade of purenes & truerth.

The gospell on Easter day
The. xvi. cha. of Marke. A.



Mary magdalayne
and mary Jacobi
& salome, bought
odoures that they
might come and
anoynte Iesus. And erely in
the mornynge the next dape
after the Saboth dape, they
cam vnto the Sepulchre, whe-
the stone was ryfen and they
sayde one to another, who
shall rolle vs away the stone
from that doze of the Sepul-
chre. And when they loked,
they saw how the stone was
rolled away for it was a very
great one. And they went in
to the Sepulchre: and sawe a
ponge man sytynge on the
ryght syde clothed in a long
whyte garment & they were
abasshed. and he sayde vnto
them, be nat afrayde, ye seke
Iesus of Nazareth whiche

was crucifyed, he is risen, he is nat here, beholde þ place where they put hym but go your way & tel his discyples and namely peter he wyl go before you i to Galyle, there shall ye se hym as he sayde vnto you.

The Gospell on the monday in the Easter weke. The x. chappter, of the Actes of þ Apostles. A.

Peter stode vp among the people and sayd vnto them, ye know wel that Iesus Christe was preached throughout al Iury, and began in galile after the baptyrme whiche Iohan preached, howe god anoynted Iesus of Nazareth with the holy ghoſt, & with power, which Ies^s wet about doyng good, & healing al that were oppressed of the deuyls for god was with hym and we are wytnesses of al thynges which he dyd in the laude of the Jewes and at Ierusalē, whom they slewe, and hong on tree hym god reysed vp & thryde daye, and shewed hym openly: nat to al the people, but vnto vs wytnesses chose before of god: whiche eate & drinke with hym: after he arose from deth. And he com

maunded vs to preache vnto the people & testifye that it is he that is ordeyned of god a iudge of quicke and deed. To hym gyue al the prophetes witnes: that thowme his name shall receyue remission of synnes all þ bpleue th hym.

The Gospell on the Monday in the Easter weke The xiiij. Chappter of Luke. C.



Two of the discyples of Ies^s wente that same daye to a castel whiche was from Ierusalē about thre score forlonges: called Emmaus: and they talked togyther of al these thynges that had happened. And it chaunced: as they commored to gyther & reasoned: & Iesus hym selfe drewe nere: and wete with the but they eyes were holden that they coulde not knowe hym and he sayd vnto the. What manner of gmunycapss are these that ye haue one to another as ye walke & are sadde. And þ one of the named Cleophas answered & sayde vnto hym: art thou onely astraunger in Ierusalē, & hast nat knowen the thynges whiche haue

The Byssels and Gospels

chaunted there i these dayes in al scripatures which were
to whome he sayde what thi written of hym & they drewe
ges, & they sayd vnto hym of nye vnto the castel whiche
Jhesus of Nazareth whiche they went to and he made
was a prophete, myghty in as though he wold haue go:
dede & worde befoze god and ne further, but they straned
all the people. And howe the hym sayenge, abyde with vs
hpe preestes & our rulers de: foze it draweth towards
lyuered hym to be condēned nyght and the day is far pas
to deth and haue crucifyed sed, and he went in. To tary
hym, but we trusted that it with them & it came to passe
shuld haue ben he that shuld as he sate at meate with thē
haue deliuered israel And he toke bread, blyssed it, br:
as touchynge all these thyn: ke & gaue to theym & they
ges, to day is euen the thyrd eyes were opened, and they
daye, that they were done, ye knew hym, and he vanyshe
and certayne women also of out of theyr syght, and they
our company made vs asso: sayde bytwene them selues,
nyed, which came erely vnto dyd nat oure hertes burne
the Sepulchre and founde within vs whyle he talked
nat his body, & came sayeng with vs by the waye, and as
that they had sene a visyō of he opened to vs the scrip
angels, whiche sayd that he res. And they arose by the sa
was alpye, and certepne of me hour and recoznet h agay
thē which were with vs wēt ne to Ierusalem, and founde
theyr waye to the Sepulchre the clene gathered togyther
and founde it euen so as the and thē that were with thē,
women had sayde but hym which sayde the lord is rysē
they sawe nat. And he sayde in dede, & hathe appered to
vnto them. Ofoles & slowe Symon and they tolde what
of herte to blyeue al that the thynge was done in s waye
pphetes haue spoken, ought and how they knowe hym in
nat chryst to haue suffred the brykynge of brede.
se thynge and to entre in to C The byssell on the tempe
to his glozy. And he began at daye in the Easter weke The
Moysses and at al the pphe: rth. chappter of the Actes of
res & interpreted vnto them the Aposteles. L.



Rule stode by &
beckned with
the hande and
sayde. ye men &
bretthren chyl-
dre of the gene:

racy of Abraham, and who
souer amonge you feared
god, to you is this worde of
saluacion sent. The inhabi-
ters of Ierusalem and theyr
rulers bycause they knew hi
nat, nor yet the boyces of the
prophetes whiche are redde
euery saboth day they haue
fulfyllled them in condempnyng
hym. And when they founde
no cause of deeth in hym, yet
despyed they pylate to kyl hi
and when they had fulfyllled
al that were written of hym,
they toke hym downe from
the tree & put hym in a Se-
pulchre. But god raised hym
agayne from deeth, & he was
sene many dayes of the which
came with hym from Galyle
to Ierusalem, which are his
witnesses vnto the people.
And we declare vnto you,
howe & pmpse made vnto
the fathers god hath ful-
fyllled vnto vs theyr chyldre,
I & he rapled by ier agayne.
The Gospell on twilfday
in the easter weke. The. xxiij
chappter of Luke.



Iesus hym selfe
stode i the myd-
des of his discy-
ples and sayde
vnto the peace
be w you And

they were abasshed & a frayd
supposyng that they hadde
sene a spyrite, And he sayde
vnto the. Why are ye trou-
bled, and why do thoughtes
arise in your hertes, beholde
my handes & my fete that it
is euē my selfe hādle me & se,
for spirytes haue not fleshe &
bones as ye se me haue, and
when he had thus spoken he
shewed the his handes & his
fete & whyle they yet byleued
nat for ioy, & wōdred, he sayd
vnto them, haue ye here any
meate, and they gaue hym a
pece of a broyled fysh, and
of an hony combe, and he
toke it and eate it befoze the
and he sayde vnto the. These
are the wordes whiche I
spake vnto you, whyle I was
yet with you that al must be
fulfyllled whiche were wyrt-
ten of me in the lawe of Moys-
ses, and in the prophetes, and
in the psalmes. Whom ope-
ned he theyr wyttes, & they
myght vnderstande the scrip-
tures, & sayd vnto the, thus
is it wyrtē, & thus it behoueth

The Bytels and Gospels

chryſt to ſuffre/and to cõple a:
gayne from deſth the .iij. day.
And þ̄ repẽtaunce & rempſſyð
of ſynnes ſhulde be parched in
his name among al nacions.
¶ The Bytelle on the wednys
day in the Eaſter weke. The
.iij. Chap. of the Actes of the
apoſtles.

Peter openynge hys
mouth ſayd/ye men
of Iſrael & al ye that
feare god.heare god
of Abrahã Iſaac & Iacob/the
god of our fathers had glory
fyed his ſone Jeſus/whom ye
betrayed & denyed in the preſen
ce of pylate when he had indr
ged him to be loſed/but ye de
nyed the holy ghoſt & iuſte de
ſpyed a murdier to be gyuen
you ad kyled the lord of lyfe
whom god hath reſſed from
deſth/of the which we are wit
neſſes/and nowe brethẽren I
know þ̄ thorough pgnoraunce
ye dyd it/as dyd alſo your
hedes/but god which ſhewed
before by the mouth of al his
prophetes & Chryſt ſhuld ſuffre/
hath thus wyſe fulfylled it.
Aſcẽpent therfore & counre/þ̄
you ſp̄es may be done away.

¶ The Goſpell on the wed
neſday in the eaſter weke the
xxi. Chap. of Iohan.

After þ̄ Jeſus ſhewed
hym ſelfe agayne to
his diſcyples at the
ſee of Tiberias & on
th̄ wyſe ſhewed he hym ſelfe
There were to gyther Symon
peter and Thomas which is
called Didymus And Natha
nael of cana a cyrpe of galyle
and the ſonnes of zebedee &
two other of the diſcyples
Symon peter ſayd vnto th̄
I go a ſpyllynge They ſayd
vnto hym/we alſo well go w
the. They went theyr way &
entred i to a ſhip ſtrayte waye
& that nyghte caught they
nothyng but when the mor
nyng was nowe come Jeſus
ſtoode on the ſhoze neuerthe
les the diſcyples knewe nat
that it was Jeſus ſayde vnto
th̄, ſp̄s haue ye any meate.
They answered hym no and
he ſayd vnto th̄, caſte out þ̄
net on the ryght ſyde of the
ſhyd and ye ſhal fynde. They
caſte out & anon they were
nar able to drawe it, for the
multytude of fyſhes. Then
ſayd the diſcyples wh̄ Jeſus
loued vnto peter, it is þ̄ lord
Nathan Symon peter herbe
that it was þ̄ lord, he gyrd
his matel to hym for he was
naked, and ſprang in to the
ſee the other diſcyples came

by thyp for they were not farre from lande/ but as it were two hondred cubytes & they drew & nette with fyshes. As sone as they were come to lāde/ they sawe hote coles & fyre layd theron & breade. Iesus sayd vnto them drynge of the fyre which ye haue caughte. Symon Peter stepped forth & drew & nette to lāde full of greate fyshes an hondred & lxx. & for all there were so many/ yet was nat & nette broken. Iesus sayd vnto the. Come & dyne. And none of & disciples durst are hym/ what arte thou/ for they knewe that it was & lord/ Iesus the came and toke breade & gaue the & fyre he lykewyse. And this is now the thyrde tyme that Iesus appered to hys disciples after & he was risen agayne from death.

The fyfth on & fyrst Son: daye after Easter daye called lowsonday/ the fyrst fyfthell of Iohn. and & fyfth Chapp.

Our dere beloued brethren all that is bozne of god ouercumeth & worlde/ & this is the victorie that ouercumeth the world/ euen our sayth who is it that ouercumeth the world/ but he which byleueth that Iesus is & sone

of god. This Iesus Chypis is he & came by water and blode/ nat by water only but by water & blode/ & it is the spiryte that bereth wytnesse/ because & spirite is true/ for there are thre which beare recorde in heuē/ the father/ the word & the holy ghost/ & these thre are one/ for there are thre which beare recorde in earth. The spiryte/ the water/ and blode/ & these the are one/ yf we receaue the wytnesse of men/ the wytnesse of god is greater for this is & wytnesse of god/ whiche he testifed of his sonne he that byleueth on the sone of god/ hath wytnesse in hym selfe.

The Gospell on the fyrst Sonday after Easter day called lowe Sonday. The. xx. Chappeter of Iohan.

The sam day at nyght whiche was the morrowe after the Sabbath day/ when the doores were shutte where the disciples were assembled to gyther for feare of the Jewes came Iesus/ & stode in & myddes/ & sayde to the. Peace be with you/ & when he hade so sayde/ he shewed vnto them his handes/ & hys syde. Then were the disciples glad when

The Pystels and Gospels

they sawe the lord. The sayd
Jesús to the agayne. Peace
be with you. As my rather lét
me/euen so send I you, & whē
he had sayde that, he brethed
on them & sayde vnto the. Be
cause the holy ghost who soe-
uers synes ye remyt they are
remitted vnto them and who
soeuers synnes ye retayne/
they are retayned but Tho-
mas one of the twelue called
Didimus, was nat with the
when Jhesus came/the other di-
scipples sayd vnto hym. We
haue sene the lord, & he sayde
vnto the, except I se in his hā-
des/the pynt of the napples/
and put my fynger in the ho-
les of the napples/and thurst
my hāde in to his syde I wyl
nat blyue. And after. viii.
dayes, agayne/his dyscipples
were within, & Thomas with
the. The cā Jhesus whē the do-
res were shut & stode in the
myddes & sayd. Peace be with
you, after þ sayde he to Tho-
mas, brynge thy fynger hy-
ther, & se my hādes, & brynge
thy hāde & thurst it in to my
syde, & be nat faythlesse but
blyuynge. Thomas answered
and sayd vnto hym my lord
and my god Jhesus sayde vn-
to hym. Thomas bicause thou
hast sene me therfore thou by

leuest. Happp are they þ hath
nat sene/and yet blyue. And
many other synnes dyd Jhesus
in the pēnce of his dyscipples
which are nat wyrtē in this
boke. These are wyrtten that
ye myght blyue that Jhesus is
chryste the sone of mā, & that
in blyuynge/ye myght haue
lyfe thowowe his name.

The pystel on the. ii. Son-
day after Easter daye the
fyrst pystel of Peter the
ii. chapter. C.

Most dere beloued bre-
thren Chryste suffred for
vs/leuyng vs an insample, þ
ye shulde folowe his steppes
whiche dyd no synne/neyther
was there gyle found in his
mouthe/whiche when he was
reuyled/reuyled nat agayne/
when he suffred/he thertened
nat but commytted the cause
to hym that iudgeth ryghte-
ously whiche hys owne selfe
bare our synnes in hys body
on the tree þ we shuld be deli-
uered frō synne & shuld lyue
ryghtwysenes by whose steppes
ye were healed/for ye we-
re as sheape goynge astray/
but are now returned vnto þ
shepherde & bysshop of your
soules. The Gospel on the
seconde Sonday after Easter
day, the. x. chap. of Johan. C.

the
pe
nat
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the
hys
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good
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my
shen
this
hys
dope
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C
daye
fyrst
chap
M
trau
daye
fygh
pe ha
am
whic
doar
hes

Iesu sayd to his discy-
ples. I am þe good she-
pherd the good she-
pherd gyued hys lyfe for þe
pe an hyred seruast/which is
nat the shepherd neyther the
shepe are is owne seyth the
wolfe 2mpnge & leaueth þe
pe & flyeth/& þe wolfe catchet
thē/& scattereth þe shepe. The
hyred seruast flyeth/because
he is an hyred seruant/& ca-
reth nat for þe shepe. I am the
good shepherd/& knowe my
ne/& am knowe of myne. As
my father knoweth me euē so
knowe I my father/& I gyue
my lyfe for the shepe/& other
shepe I haue which are nat of
this folde/them also must I
byng/& they may heare my
voyce & that theare may be
one floke/and one shepherd.

The Wyll on the.iiij. Sd
daye after Easter daye The
wyll wyll of peter, the.iiij.
chapyter.

Most dere beloued bre-
thren I beseeche you as
straungers & pylgrymes/ab-
stayne fro fleshly lusts which
fght agaynst the soule & se þe
pe haue honest conuersacyon
amonge the gētyles that they
which backbite you as euyl
doars may se poure good wor-
kis & prayse god in the daye

of visitacyon submyt your sel-
ues vnto al maner ordynance
of mā for the lordes sake whe-
ter it be vnto the kyng as
vnto þe cheyfe heed/other vnto
the rulers/as vnto them þe
are sent of him for the puny-
shement of euyl doars/but for
the laude of thē that do wel/
for so is the wyl of god that
ye put to silece the ignoraunce
of the folyshe mē/as tree
and nat as haupng the lyber-
tye for a cloke of malycious-
nes but euē as the seruantes
of god/honour al men/loue
brotherly felyshyp feare god
an honour þe kyng/seruantes
obey your maysters with
all feare/nat onely yf they be
good and courteous/but also
thoughe they be frowarde/for
it cometh of grace in Christ
Jesus our lord.

The Gospel on the.iiij. Sd
day after Easter day the. xvi.
chapyter of Johan.

Iesu sayde to his dy-
scypples after a whyle ye
shall nat se me & agayne after
a whyle ye shall se me for I go
to the father/thē sayde some
of his discypples betwene thē
selues/what is this that he
sayth vnto vs After a whyle
ye shall nat se me and agayne

¶

The Bystels and Gospels

after a whyle ye shall se me & that I go to the father. They sayde therfore what is this & he sayth after a whyle/we can nat tell what he sayth. Iesus pceaued that they wolde are hym/ & sayd vnto them. This is it & ye enqpyre of byrweue your selues/that I sayd after a whyle ye shal nat se me/ ad agayne/after a whyle ye shall se me. Wercly berely I say vn to you/ye shall wepe & lamēt/ and the worlde shall reioyce ye shall sozowe but your sorowe shall be turned to ioye/ A woman whē she traunapleth hath sozow bycause her houre is come/but as soone as she is deliuered of the chylde/she remembred nomore the anguyf she. For ioy that a man is borne in to the worde. And ye now are in sozowe/but I wyl se you agayn/ & your hertes shal reioyce/ & youre ioye shall no man take from you.

The Bystell on the.iiij. Sd dape after Easter dape. The fyrst chap. of James.

Most dere beloued brythyl eueri good gyfte & eueri ppyte gyfte/ is from aboue & cometh downe from the father of lygth with whom is no varyablenes neyther is he chaū

ged vnto darkenes. Of his owne wyl begate he vs with & word of lyfe/that we shulde be the fyrlt scrupes of his creatures. wherfore dere brythyl lette euery man be swyfte to heare: slow to speke: & slow to wrauth for the wrauth of man worketh nat that whiche is ryghteous befoze god. wherfore laye a parte all fylchyn al supfluyte of malycyousnes and receaue with mekenes & worde that is grafted in you/ whiche is able to saue your soules.

The Gospel on the.iiij. Sd dape after Easter dape the xvi. chapter of Johan.

Iesus sayde to his discypples now I go my waye to hym that se me. and none of you areth me/ whither goest thou but bycause I haue sayde such the thynges vnto you/ your hertes are ful of sozowe. Nevertheless I tell you & truth it is expedient for you & I go awaye for if I go nat awaye/ that conforter wyl nat come vnto you/ but if I departe I wyl sende hym vnto you. And when he is come/ he wyl rebuke the worlde of synne/ & of ryghewysenes & of iudgement of synne/ bycause they

hplene nat on me; of ryght: on hi selfe he goeth his waye
wpsenes bycause I go to my father, & ye shall se me no mo
re. And of iudgemēt, bycause
I chepe ruler of thys world
is iudged all redye. I haue
yet many thyngs to say vnto
you, but ye can nat heare the
awaye now. How be it whē
he is com I meane I spylle
of truth he wyl tech you all
truth. He shall nat speake of
hym selfe but what soeuer he
shal heare, that shal he speke
and he wyl shew you thynges
to come he shall glorifye me,
for he shall receaue of myne &
shal shew vnto you. Al thyn
ges that the father hath are
myne. Therfore sayd I vnto
you that he shall take of my
ne and shewe vnto you.

The Gospell on the. v. Sabbath
daye after Easter day, which
is the next sonday before the
crosse dayes: the fyrst chapp
ter of James.

Most dere beloued
brethren se that ye be
doers of I worde, &
nat hearers onely deceayping
your owne selues with so
phistrie for yf any. heare the
word and do it nat, he is lyke
vnto a man that beholdeth
his bodely face in a glasse, for
as soone as he hath looked

on hi selfe he goeth his waye
& hath immediatly forgotte
what his face was, but who
soeuer loket i I parlyte lawe
of lyberte and contynuerly
theryn yf he be nat a forget
ful hearer but a doer of the
word he shalbe happye i his
dede, yf any man smoge you
seme deuout, & refrayne nat
hys tonge, but deceyue hys
owne herte, thys mānes deu
cyon is in bayne. Sure deuor
cyon & vnderfyled before god
the father, is this. To dysp
te I frendles & wydowes i theyr
aduersyte, & to kepe him selfe
vnspotted from the worlde.

The Gospell on the. v. Sabbath
day after Easter day whiche
is the next sonday before I
Crosse dayes the. xvi. chapt
ter of Johan.

Iesus sayde vnto his
discyples, verely be
rely I saye vnto you
what soeuer, ye shall
aske I father in my name, he
wyl gyue it you, hether to ha
ue ye asked nothyng i my na
me aske & ye shall receaue it I
your ioye may be full. These
thynges haue I spoken vnto
you in puerbes, the tyme wyl
come when I shall speake no
more to you i puerbes, but I
shal shew you playnly fro my

The Epistles and Gospels

father. At that daye shall ye aske in my name, and I save nat vnto you & I speake vnto my father for you. For the father hi selfe loueth you by cause ye haue loued me, & haue beleued & I came out fro god I wente out from the father & came in to this worlde. I leaue the world agayne and go to my father. His disciples sayde vnto him: behold nowe speakest thou playnly, & thou blest no prouerbes. Now we know that thou vnderstandest all thynges, and nedest nat that any man shulde aske the any questys. Therefore beleue we that thou comest from god.

The Epistle on Monday in the Crosse dayes. The. v. Chapter of James.

Most dere beloved bretheren knowlege poure fautes, one to another & praye one for another, & ye maye be healed. The prayer of a ryghteous man auayled moche, if it be feruent. Elyas was a man in daunger to tribulacion as we are, & he prayed in his prayer, & it myght nat rayne. And it rayned nat on this earth by this space of thre yeres & sytte moneths & agayne he prayed & the heuen gaue rayne, and this erth brought forth her fruyt

te if any of you erre from the truth & another conuert him, let the same knowe, that he which conuerted the synner fro goynge a straye out of his waye, shall saue a soule from deth, and shall hyde the multitude of synnes.

The Gospell on Monday in the Crosse dayes The. xi. Chapter of Luke.

Iesus sayd vnto his disciples whiche of you shuld haue a frende and shulde go to hym at mydnyght, & sayd vnto hym frende lend me thre loues for a frende of myne is come out of the waye to me, & I haue nothyng to set before hym & he within shuld answer & sayde: trouble me nat, nowe the doze is nowe slyp & my seruantes are with me in this chamber. I cam nat aryse & gyue them vnto this & I say vnto you toughly he wyl nat aryse & gyue hym bycause he is his frende yet bycause of his importunite he wold ryse, & gyue hym as many as we deth & I saye vnto you, aske and it shall be geuen you. Seke and you shall fynde knocke, and it shall be opened vnto you for euery one that asketh receaueth & he that seeketh fyndeth, and to

him & knocketh that it be ope-
ned. yf the sonne aske breade of
any of you, that is a father,
wyl he geue hym a stone. Or
if he aske fyre wyl he for a
fyre geue hym a serpent. Or
if he aske an egge, wyl ye of-
fer hym a scorpion. yf ye the
which are euyl, ca geue good
gyftes vnto your chyldren?
How moche more shall your
father of heuen geue the ho-
ly ghoost to the & geue it of hi
The Gospell on & ascension
euen. The. iiii. chappter of the
Actes of the Apostels. B.
The multitude of them
berth & of one soule also none
of them sayd, that any of the
thynges whiche he possessed
was his owne but had al thi-
nges comon, and with great
power gaue & Apostels wry-
tes of & Resurreccyon of oure
lord Iesu Christ, & great gra-
ce was with the all. Repther
was ther any amonge them
lacked for as many as were
possessors of lades or houses
sold the and brought & pryce
of the thynges whiche were
solde & layde it downe at the
Apostels fete, & distribucion
was made vnto euery man
accorpyng as he had nede.
The Gospell on & ascension

euen & x. chap. of Iohā. A.
Iesus lifted vp his eyes
to heuen & sayd father &
houre is come, glorify thy so-
ne, & thy sonne may glorify &
As thou hast geuen hi power
ouer all fleshe: that he shulde
geue eternall lyfe to as many
as & hast geue hi. This is thy
fe eternall that they myght
knowe the, & onely veri god:
& who & hau sent Iesu Christ.
I haue glorified & on & earth
I haue synfished the worke
whiche & gauest me to do, and
nowe glorify me thou father
w thyne owne selfe with the
glory whiche I had with the
per & wolde was I haue de-
clared thy name vnto those
whiche & gauest me out of &
world. Thyne they were and
thou gauest the me & they ha-
ue kepte thy sayenges. Now
haue they knowe that al thi-
nges what soeuer thou hast ge-
uen me, are of the for I ha-
ue geue vnto them the wor-
des, whiche thou gauest me,
and they haue receyued the
& haue knowen surely that I
came out from the and haue
beleued that thou dydest sent
me. I pray for the. I prayed
nat for the worlde, but for
them whiche thou hast ge-
uen me for they are thyne,

The Bystel's and Gospels

¶ all myne are thyne & thyne sayed vnto the it is nat for ye
accorde, & I am glorified i to know the tymes of seasons
the. And now am I nomore which f father hath put i his
in the world, but they ar i the own power but ye shall recea:
worlde & I come to the. ue power of the holy ghoſt/
¶ The byſtell on the aſcenſion which ſhall come on you. and
daye the ſpſte chapi. of the ye ſhal be witneſſes vnto me
actes of the apoſtles. A. in Jeruſale & i all Jewy & in

Synt Luke which wro: Samary/and euen vnto the
te the Actes of the Apo: worldes ende & whan he had
ſels ſapth in the former, teca ſpoken theſe thynges, whyle
tyſe (wreſted theophyl) I ha they beheld he was taken vp
ne wryte of all that Jeſus begā and a cloude receaued hym
to do & cheache vntill f daye bp out of theyr ſyght & whyle
in the which he was take bp they loked ſtedfaſtly bp to he
after that he thozoughe the uen as he went, Beholde two
holy goost hath giue ſmaſide me ſtoode by the in whyte clo:
metes vnto f Apoſtles which thinge whiche alſo ſayde, ye
he hath choſen to whon alſo men of Galyle? why ſtand ye
he ſhewe d hym ſelfe a lyue af gaſpyn bp in to heuen. Theſe
ter his paſſyng by many tokes ſame Jeſus whiche is taken
appering vnto them for thy bp from you in to heuen, ſhal
dayes & ſpake vnto the of f ſo come, euen as ye haue ſene
kyngdome of god & gathered hym go in to heuen.
the to gyther & ſmaſided the ¶ The Goſpel on the Aſcen:
that they ſhulde nat departe ſion daye the. xvi. Chapp:
from Jeruſale but to wayte ter of Marke. L.

for the promyſe of the father/ **A**fter that Jeſus appered
whereof ye haue herde of me, vnto f eleue as they ſa:
for Johā baptiſed with wa: te at meate, & caſt in theyr eth
ter but ye ſhall be baptiſed w theyr vnbeleſe & hardnes of
the holy ghoſt & that wſthin herte, becauſe they beleued
this ſewe dayes, whē they we nat the which had ſene hi af:
re come togyther They asked ter his reſurreccion, & he ſayd
of hym ſayenge. Forde wylce vnto the, So ye in to all the
¶ at this tyme reſſoze agayne worlde, & preache the Goſpel
the kyngdome to Iſrael? He to al creatures, & he that by:

leneth, & is baptised shal be sa-
ued, & he þ̄ bpleneth nat shal
be dāpned. And these sygnes
shal folowe thē that shal by-
lene i my name, they shal cast
out deuyls, and shal speake
with new tonges, & shal kyll
serpētes, and yf they drynke
any deedly thyng, it shal nat
hurte them they, shal lape
theyr handes on the sycke &
they shal recouer. So thē whē
our lord Iesus had spoken
vnto them, he was receaued
in to heuē, and is sete downe
on the ryght hande of god, &
they wēt forth, and preached
euery where. And ouer lord
wrougth with them, and con-
firmed theyr preachynge w
miracles folowynge.

The p̄sell on the Son-
daye after the ascēsyon daye
the fyrst p̄sell of Peter and
the. iiii. Chapter.

Most dere beloued bre-
thren be ye discrete, &
watch in prayers but
aboue all thyngs, haue seruēt
loue amonge you, for loue co-
nereth the multitude of syn-
nes. Be ye harberours one to
another and that without
grudgige as euery man had
receaued the gyfte, minister
the same one to another, as
good ministers of the many

folde grace of god. yf any mā
speke let hi talke as though
he spake the wordes of god
yf any man mynster, let hym
do it as of the habyltye why-
che god mynstereth vnto him
that god in all thynges may
be glorified thowhe Iesus
Christe.

The Gospel on þ̄ Sōdaye
after the Ascēsyon daye the
xv. Chapter of Johā. W.

Iesus sayd vnto hys
discyples, whē the co-
forter is come who
me I wyl sende vnto
you from the father which is
the spiryte of verite, whiche
pcedeth of the father, he shall
testifye of me & ye shall beare
withnes also, bcause ye ha-
ue ben with me from þ̄ begyn-
nyng. These thynges haue I
said vnto you bcause ye shuld
nat be hurte i your faith they
shal excommunicate you ye the
tyme shal come, that who soe-
uer killeth you: wyl thinke þ̄
he doth god true seruice, and
such thynges wyl they do vnto
you, bcause they haue nat
knowē the father neyther yet
me. But these thynges haue
I tolde you that when that
houre is come, ye myght re-
member them that I tolde
you so.

The Apostels and Gospels

The Apostel on wryson s^d day/the second Chap. of the Actes of the Apostles.

When the fyfte daye was come whiche is wryson sondaye/þe Apostels with one accord gathered togyther in one place. And sodenly there cam a sounde from heuē as it had ben the commynge of a myghtry wynde/ & it fylled all the house where they sat And there appered vnto the cloude tonges/as they had ben fyre and it sate vpon eache of the and they were all fylled with þe holy ghoſt & began to speak with oher tonges/euen as þe spiryte gaue the vtterance. There were dwellynge at Ierusalem Jewes deuoure men/ which were of al nacjons vnder heuen. When this was noyed aboute/the multitude cam togyther & were astounded bycause that euery man herd the speake in hys owne tōge. They wōdered all & meruayled sayng among the selues loke are nat all these which speake of galyle: & howe hear we euery man hys owne tōge wherein we were borne Ierushalem/ Cydes/ & Elamytes/ & the inhabitants of Mesopotamia of Jewry/ Capadocia/ Pontus/ & of Asia/ Phrygia

Samphillia & of Egypte/ & of the parties of Lybia/whiche is besyde Syrene/ & strangers of Rome/ Jewes/ & Isotelute Grekes/ & Arabians/we haue herde them speake with our owne tōges tye great workes of god.

The Gospell on wryson s^d day the. xij. Ch. of Iohā.

Iesus sayd vnto his disciples of any mā loue me/ & wyll keape my saynges. My father also wyll loue hym & we wyll com vnto hym & wyll dwell with hym. He þe loueth me nat: kepeth nat my saynges/ & the wordes which ye heare are nat myns but the fathers which set me. This haue I spoke vnto you beyng yet p^sente with you/ but þe cōforter which is þe holy ghoſt (whome my father wyll gyue in my name) shall teache you all thynges/ & bypnye all thynges to your rememb^rance/ what so euer I haue tolde you peace I leaue with you/ my peace I gyue vnto you nat as þe world gyueth/ gyue I vnto you / let nat your hartes be greaued / neyther fere ye/ ye haue herde how I sayde vnto you. I go and come agayn vnto you/ of ye loued me ye wolde verely reioyce / by:

cause. I sayde. I go vnto the
father for the father is grea-
ter then. I and now haue I
shewed you before it come, &
when it is come to passe. ye
myght beleue. Here after
wyl I nat talke many wor-
des vnto you, for I chepe ru-
ler of this worlde commeth
and hath naugh in me: but
that the worlde may knowe
that I loue the father, & as
the father gaue me commaun-
dement euen so do I.

The xijth on the mon-
daye in the wptson weke the
x. chapter of the Actes of
Apostels.

Peter opened his
mouthe and sayde.
Iesus commaundered
vs to preache vnto the peo-
ple and to testyfy, that it is
he that is ordeyned of god a
iudge of quyeke and deed, to
hym gyue all the pphetes
wytnes that thozow his na-
me shall receaue remyssion of
synnes, all & beleue in hym,
Whyle peter yet, spake the-
se wordes, the holy ghost fell
on all them which heard his
preachinge. And they of the
Circuncisyon which beleued
were assyned as many as
came wter because that
on the geyles also was shed

out the gyft of & holy ghost
for they herd them speake w
tonges & magnifye god the
answered Peter can any mā
forbyd water & these shulde
nat be baptysed: which haue
receaued the holy ghoste as
well as we. And he commaun-
ded the to be baptised i & na-
me of our lord Ies Christe.

The Gospell on the daye
in the wptson weke the. iij.
Chapiter of Johan. B.

Iesus sayde vnto a ru-
lar amonge the phari-
ses. God so loued the worlde:
that he gaue his onely sone
for the entent, the none that
beleue in hym shuld perlythe
but shulde haue euerlastyng
lyfe, for god set nat his sone
in to the worlde to condempne
the worlde but & the worlde
he thozow hym myght be sa-
ued & beleuyth on hym shall
nat be condempned But he
that beleueth nat is conde-
ned al redy, because he bele-
ued nat in & name of & onely
sone of god. And this is & cō-
denatō, That lyght is com i
to & worlde & & me haue loued
darknes more the lyght be-
cause theyr dedes were euyl,
for euery mā & dorch euyl ha-
te & lyght neyther smeth to

The p̄stels and Gospels

lyght lesse his dedes shulde
be reponed but he þ̄ doeth
the trueth cometh to þ̄ lyght
þ̄ his dedes myght be knowe
how that they are wrought
in god.

The p̄stell on the teweþ:
dave in the wyrlone weke
The. viij. Chapter of the ac-
tes of the apostles.



When the Apo-
stels whiche
were at Jeru-
salem herd say
that samaria,
had receaved
the worde of god, they sent
vnto the Peter and Johan,
whiche when they were com,
prayed for the, þ̄ they myght
receave the holy ghoſt, for as
yet he was come on none of
the, but they were baptised
onely in the name of Chyſte
Jesu Then layde they theyr
handes on them and they re-
ceaved the holy ghoſt.

The goſpell on the teweþ:
dave in the wyrlon weke the
x. Chapter of Johan.



Jesus sayd vnto his
discyples verely be-
rely I ſaye vnto you
who ſo ever entreth
nat in by þ̄ doze in to þ̄ ſhepe
folde but clymeth by ſome
other way he is a thefe and

a robber. He that goeth i by
the doze, is the ſhepherd of
the ſhepe. To this man the
doſter openeth the doze, & þ̄
ſhepe here his voyce and he
calleth hys owne ſhep by name
and he leadeth the out, and
whē he hath ſent forth his
owne ſhepe, he goeth befoze
them, & the ſhepe folow hym,
for they knowe his voyce &
ſtraunger they wyll nat fol-
lowe: but wyll fly fro him: for
they knowe nat the voyce of
ſtraungers. This maner of
ſapenge ſpoke. Jeſus vnto the
and they vnderſtoode nat what
thynges they were/ which he
ſpake vnto the. The ſayde Je-
ſus vnto the agayn. Verely
verely I ſay vnto you/ that I
am the doze of the ſhepe All
euē as many as came befoze
me are theues & robbers: but
the ſhepe dyde nat heare the.
I am the doze, by me yf any
man entre in, he ſhal be ſafe,
and ſhall go in & out, & ſynde
paſture. The theſe cometh
nat but for to ſteale, kyll and
deſtroy, I am come that they
myght haue lyfe, & haue it þ̄
moze habundauntly.

The p̄stell on wednyſday
in the wiſlon weke The
ij. chapp. of the Actes
of the Apoſtles.

Deter slepe for þe w
the eleuen, & lyfte
vp his voyce & sayd
vnto the, ye men of
Jewry & al ye that inhabyte
Jerusalem, be this knowen vn
to you, & with your eares he-
re my wordes. These are nat
dronken as ye wene for it is
yet but the thyrde houre of þ
day but this is that whiche
was spoken by the pphet Jo
hell. It shall be in the laste
dayes sayth god of my spirite
I wyl powze out vpb all flef
the, and your sonnes and your
doughters shall prophesy, &
your yong mē shall se vpsyds
& your olde wō shall dreame
dreames, & on my seruantes,
and on my hand maydens.
I wyl powze oute of my spy-
ryte in those dayes, and they
shall prophesy, & I wyl shewe
wonders in heuen aboue, &
tokens in the earth byneth,
blode & fyre and the vapour
of smoke. The sū shall be cur-
ned in to darknes & þ moone
in to blode, before þ gret & no-
table day of te lord shall com
and the tyme shall come that
who soener shall cal on þ na-
me of þ lord, shall be saued.
¶ The Gospell on the wed-
nesdaye in wyrtson weke the
vichappter of Johan. 6.



Iesū sayd vnto his
discyples & to the
company of the
Jewes. No man
cam com vnto me
except my father which had
sente me drawe hym & I wyl
rayse hym vp at the last day.
It is written in the pphetes
And they shall all be taught
of god. Euery man whiche
hathe herd & sernet of the fa-
ther cometh vnto me, nat þ
any mā hathe sene þ father,
saue he which is of god. The
same hath sene the father.
¶ Verely verely I say vnto you
he that beleueth on me hath
euerlastyng lyfe. I am that
bzeade of lyfe your fathers
dyd eate manna in wylder-
nesse, and are deed. This is
the bzeade whiche commeth
from heuen, that he whiche
doth eate of it, shuld nat dye
I am þ lyuyng bzeade which
came downe from heuen, ys
any man eate of this bzeade
he shall lyue for euer. And
the bzeade that I wyl gyue
is my flesshe, whiche I wyl
gyue for þ lyfe of the world.

¶ The Gospell on Try-
nyte sōdaye. The
iij. Chappter of
the Reuelacyō
of saynt Johā. A.

The Apostels and Gospels

Loked vp and sawe a
doze open in heuen, and
the fyrste voyce whiche I
hearde, as it were of a trom-
pette talkynge vnto me, which
sayde, come vp hither, and I
will shewe þe thynges which
muste be fulfilled here after,
and immediatly I was in þe
spyrte, and beholde, a seate
was put in heuen & one sate
on the seate, and he that sat
was to loke vpon lyke vnto
a Iasper stone, and a Sar-
dyne stone and there was
a rayne bow aboute te seate,
to loke vpon lyke vnto an
Emeralde, and aboute the
seate were, xxiij. seates, and
I sawe on the seates, xxiij.
elders spryng clothed in
whyte rayment, and had on
theyr hedes crownes of gold
and out of the seate pceded
lyghtnynges, & thundrynges
and voyces, & there were, viij.
lampes of fyre burnyng be-
foze the seate, which are the
viij. sprytes of god & befoze
the seate there was a see of
glasse, lyke vnto crystall, and
in the myddes of the seate, &
rounde aboute the seate, were
iiij. beestes full of eyes befoze
and behynde, & the fyrst beest
was lyke a lyon, the seconde
beest lyke a Calfe, & þe thyrde

beest had a face as a man, &
the fourthe beest was lyke a
flyeng Eagle, and the fowre
beestes had eche one of them
brwynges about hym, and
they were ful of eyes with I,
and they had no rest day ney-
ther nyght sayenge, Holy,
holy, holy, lord god almyghty
in whiche was, & is and is to
come. And whē these beestes
gaue glozy, honour & thākes
to hym that sate on þe seate,
whiche lyueth euermore, the
xxij. elders fell downe be-
foze hym that sate on the tro-
ne & worshopped hym that
lyueth euer and caste theyr
crownes befoze þe trone sayyng
thou arte worthy lord to re-
ceave glozy, honour, & power
for thou hast created al thyng-
es, and for thy wylls sake
they are and were created.

The Gospell on Trinite
soday þ. iij. chapp. of Ioh. 3.

There was a mā of
þe pharysles named
Nichodemus, a ri-
uer amonge the Jewes, he
came to Iesus by nyght and
sayd vnto hym. Master we
know that þu arte a teacher,
whiche art come fro god, for
no mā coulde do suche myr-
acles as thou doest except god
were wth hym. Ies^{us} answered

and ſayde vnto hym. Verely
berely I ſay vnto the, except
that a mā be borne a newe,
he cam nat ſe the kyngdome
of god. Richodem⁹ ſayd vnto
hym. How can a mā be borne
whē he is olde? Cā he entre in
to his mothers wōbe and be
borne agayne? Jeſ⁹ answered.
Verely verely I ſaye vnto ꝑ,
except that a mā be borne of
water, & of the ſpiryte, he can
not entre i to ꝑ kyngdome of
god. What whiche is borne of
the fleſſhe, is fleſſhe and that
which is borne of the ſpiryte
is ſpiritte, Meruaple nat that
I ſayde to ꝑ, ye muſt be borne
a newe. The wynd bloweth
wher he lyſteth and ꝑ heareth
his ſouid, but ꝑ canſt nat tell
whence he cometh, & whyter
he goeth. So is enery man ꝑ
is borne of the ſpiryte. Richo
demus answered and ſayde
vnto hym, how cā the ſe thyn
ges be Jeſus answered and
ſayd vnto hym, Arte thou a
maſter in Iſrael, & knoweſt
nat theſe thyngeſ. Verely ve
rely I ſay vnto the we ſpeak
that we knowen, and teſſifye
that we haue ſene, and ye re
ceave nat our wytnies, ꝑf I
haue tolde you erthly thyn
ges, & ye haue nat blyeued,
how ſhuld ye blyeue ꝑf I ſhal

tel you heuenly thyngeſ.
And no man hat aſcended vp
to heuen, but he that came
downe from euen, that is to
ſay the ſone of man, whiche
is in euen. And as moyſes
lyfted vp the ſerpent in wyl
dernes, euen ſo muſt the ſone
of man be lyfted vp, that no
man which blyeueſh in hym
peryſh, but haue eternal lyf.
The ꝑſſel on Coip⁹ chryſt
daye. The fyrſt ꝑſſell to the
Coipnthyās, & ꝑ. xi. chap. 18.



Verthen that
which I gaue
vnto you I re
ceaued of the
lord, for ꝑ lord
Jeſus chryſte ꝑ
ſame nyght in the whiche he
was betrayed toke breade &
thāked & brake, & ſayd, take
ye & eate ye this is my body
which is broken for you. Th⁹
do ye in ꝑ remēbraunce of me,
after ꝑ ſam maner he toke ꝑ
cup wē ſupp was done ſayēg
This cup is ꝑ new Teſtāmēt
I my blode, this do as ofte as
ye drynke it, I ꝑ remēbraunce
of me, for as often as ye ſhal
eate this breade, & drynke of
this cuppe, ye ſhal ſhew ꝑ lor
des dethe tyll he com. Wher
fore who ſo enter ſhall eate
of this breade, or drynke of

The Byssels and Gospels

the cuppe unworthely shall
be guilty of the body and blod
of re lord. Let a mā therfore
exampn hym selfe and so let
hym eate of the breade and
drynke of the cuppe, for he
that etech and drynketh un-
worthely, eateth & drynketh
his owne dampnacyon by-
cause he maketh no differē-
ce of the lordes body.

**The Gospell on Corpus
Christi daye. The. vi. Chap-
ter of Iohan.**

Iesus sayde vni-
to his discyples
& to the compa-
ny of & Jewes,
my fleshe is
meate in dede,
and my blode is drynke in
dede. He that eateth my fles-
he, and drynketh my blode
dwelleth in me. And I in hym
as the lyving father hath
lete me euen so lyue. I by my
father, & he that eateth me
shall lyue by me. This is the
breade whiche came from he-
uē, nat as your fathers ha-
ue eaten manna, & are deed.
He that eateth of this bread
shall lyue euer.

**The byssell on the fyrste
Sondaye after Trinite son-
daye the. iiii. chapter of the
fyrste byssell of Iohan.**



Most dere beloued
brethren God is
loue in this apper-
the loue of god to
vs wards bycause
that god sente hym only be-
gotten sone in to the worlde &
we myght lyue thowowe hym,
here in is loue, nat that we
loued god but & god loued
vs, And sent is sone to make
agremēt for our synnes. We
rely byloued yf god so loued
vs we ought also to loue one
another, no man hath sene
god at any tyme, yf we loue
one another god dwelleth in
vs and hym loue is perfectly
in vs. Hereby knowe we, that
we dwell in hym, & he in vs,
bycause he hath gyuen vs of
his spirite. And we haue sene
and do testyfy that & father
sent his sone, whiche is the
saulour of the world who soe-
uer confesseth that Iesus is
the sone, of god I hy dwelleth
god and he in god. And we
haue knowen & bylenued the
loue & god hath to vs. God
is loue, & he that dwelleth in
loue, dwelleth in god, & god
in hym, here in is & loue per-
fyt in vs that we shulde ha-
ue truste in the daye of iudge-
ment, for as he is, eue so are
we in this worlde. There is

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his so
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yed
hams
also
bynge

no feare in loue, but partyte
loue casteth out all feare, for
feare hath paynfulnes he
feareth is nat partyte i loue.
We loue hym, for he loueth
vs fyrste. yf a mā sayd, I loue
god, & yet hateth his brother
he is a lyer. Howe came he
loueth nat his brother, whō
he hath sene, loue god whom
he had nat sene. And this ch:
maundemēt haue we of him,
that he whiche loueth god
shulde loue his brother also.

The Gospel on s^t fyrst s^t
daye after Trinite sodaye.
The. xvi. chapl. of Luke. D.

Iesus put for s^t a pa:
cable vnto hys discy
ples sapenge there
was a certayne ryche
man, whiche was clothed in
purple & fyne raynes, & fared
deleypously. euery day. And
there was a certayne begger
named Lazarus, which laye at
hys gate full of sores, despyge
to be refresshed with the crys:
mes whiche fel fro the ryche
mānes borde. Neuertheles
that dogges came & lycked
his sores. And it fortunēd s^t
the begger dyed, and was ca:
ryed by the angels i to Abra:
hams bosome. The ryche mā
also dyed, and was buryed, &
bryngē in hell in tormentes

he lyft vp his eyes and sawe
Abraham a farrē of, & Lazarus
in his bosome & cryed, & sayd
Father Abraham haue mercy
on me and send Lazarus s^t
he maye dyppe the ryppē of
hys spnger i water, and cole
my tong, for I am tormētēd
in this flambe, but Abraham
sayd vnto hym sone remēbre
that thou in thy lyfe tyme re:
ceauedest thy pleasures and
contrary wylse Lazarus pay:
ne, Now therfore is he chōsē
ted and thou art punysshēd
beyonde al this, bytwene you
and vs ther is a greate space
set, so that they which wolde
go from hēse to you can nat,
neither may com from thēs
to vs. Then he sayde, I pray
the therfore father, sende hī
to my fathers house, for I ha
ue fyue brethren, for to war
ne them, lest they also com in
to this place of tourment.
Abraham sayd vnto hym they
haue moyses and the prophe
tes, let them heare thē. And
he sayde, nay father Abraham,
but yf one came vnto them
from the deed, they wold re:
pent. He sayde vnto hym. yf
they here nat moyses & the
prophetes, neither wyl they
byleue, thonghe one rose fro
deeth agayne.

The Byssels and Gospels

The Byssell on s. ii. i.oday are now redb; & they all at
after Trinite sodaye s. f. p. the ones began to make excuse
pyssell of ioh. & the. ii. cha. C. the f. p. sayd vnto hi, I haue

Meuaple nat my bz: boughte a towne, & I muste
thē tounge s. world nedes go & se it, I praye s. ha
hate pon, we know ue me excused. And another
that we are translated from sayde I haue boughte f. p.
deth vnto lyfe because we loke of ore & I go to proue
we the bzethene. He that loke the, I praye the haue me ex
uerth not his bzother abyrdeth cused. The th. p. sayd I ha
in deth. Who soeuer hateth ue maryed a wfe, & therfore
his bzother, is a malleer & pe I ca nat come. And s. serua
know that no malleer, hathunte wēt & brought his may
eternall lyfe abyrdyng in hi. ster word therof. The was s.
Hereby perceauē we the loue good mā of s. house displea
of god i that he gaue his lyfe sed and sayd to his seruante.
for vs. And therfore ought Go out quykely in to s. stre
we also to gyue oure lyues res, & quarters, & byng in
for our bzethē. Who soeuer hyther s. poore & s. mapmed,
hath this wordes good, and s. the halte, & the blynd. And
seeth his bzother haue nede, the seruante sayd, lord it is
& shutte the vp his cōpassyon done as s. cōmaundest & yet
trō hym, howe dwelleth the there is roume. And the lord
loue of god i hi. my babea let sayd to the seruante, go out
vs nat loue i worde neyther i i to the hye wayes & hedges
tong, but in dede & in verite. & cōpelle thē to come in that
C The Gospel on the. ii. s. day my house maye be fylled, for
day after Trinite soday. the I saye vnto you, that none of
xii. chappiter of Luke. W. these which were byddē shal

Es put forth a limit
cast of my supper.

The Byssell on s. iii. i.oday
after trinite soday. The f. p.
pyssell of peter, & s. v. cha. B.
Bzethen submyt your
selues vnder s. myghty
hande of god that he maye
exalte pon, when the tyme is

Litude to hys discy
ples sayenge. A cer
tainne man ordeyned
a great supper & bad many, &
sente his seruante at supper
tyme, to saye to thē that we
re byddē, come for all thyngs

come, cast al your care to him
for he caret he for you Be so:
hie & watche, for your aduer
sary the, dpuel as a roynge
lyp walkerh about, sekyn:
ge whome he maye deuoure,
whome respyte stebfast in the
fayth remembrynge, that ye
do but fulfyll the same afflyc
cyons, whiche are apoynted
to pour bzethzene that are i
the worlde the god of al gra
ce which called you vnto his
eternall glozpe by Chryst Je
sus shall hys owne self after
ye haue suffred a lytel afflyc
cyon make you perfyte, shall
settle strenght, and stablyshe
you to hym be glozpe and do
minion for euer, & whyle the
worlde endureth. Amen.

The Gospel on the thyrde
sonday after Trynyte son
day. The. xv. cha. of Luke. A.

The Dublicanes and syn
ners resorted vnto
Jesus to heare hym and the
pharises and scribes mur
mured sayeng. He receaued
to his company synners, and
eateth with them. Them put
he for the this synmyltude to
them sayenge. What mā of
you hauing an hddred shepe,
yf he lose one of them, dothe
nat leaue nyntep & nyne in
wylternes, & go after & which

is lost vntyl he fynde hi. an
whē he hath founde hym h
putteth hym on his shulders
with ioye, & as sone as he cō
meth home, he calleth togy
ther his louers & neyghbo
rs sayēg vnto the, reioye w
me
for I haue founde my shepe
which was losse, I saye vnto
you, & lykewyse ioye shal be i
heue ouer one synner & repē
teth, moze the ouer nynteth
and nyne iuste plones, which
neede no repētaunce. Etyher
what woman haupnges. x.
grottes, yf she lose one, doth
nat lyghte a candell & swepe
& house & seke diligently tyl
she fynde it, And whē she ha
th the foude it, she calleth hir lo
uers & her neyghbours sayēg
reioye with me, for I haue
foud & grote whiche I hadde
losse, lykewyse I saye vnto
you, ioye is made in the pre
sence of & angels of god ouer
one synner that repenteth.

The Wpstell on s. iiii. sū
daye after Trynyte sonday
the. viii. Chappiter to the Ro
mans.

Brethē I suppose & the
afflycyons of this lyfe
are nat worty of the glozpe
to come which shalbe shewed
vnto vs also & feruente desyr
re of the creatures abyde

The pyssels and gospels

lokyng when þe sonnes of god
shal appere bicause the crea-
tures are subdued to vanyte
agaynst thei wyl, but for
his wyl whiche subdued the
in hope, for þe very creatures
shal be deliuered fro þe bōda-
ge of corrupcyon, in to þe glo-
ryous lyberte of þe sonnes of
god, for we know that euery
creature groweth w̄ vs also
& traunpleth i payne enē vn-
to this tyme, nat they onely,
but enē we also whiche haue
þe fyrste fruytes of the spirite
mourne i our selues & wayte
for the adopyon, & loke for þe
deliuerance of our bodyes.

The Gospel on the. iiii. sō-
daye after Trinite sōday
The. vi. Chapt. of Luke. ff.

Iesus sayd vnto his di-
scypples be ye mercyfull
as your father is mercyfull.
Judge nat, & ye shal nat be
iudged cōdempne nat, and ye
shal nat be cōdempned. For gy-
ue & ye shal be forgyuen. Gy-
ue, & it shall be gyuen vnto you
good measure pressed downe
shakē toggyther & runnyng
ouer, shal me gyue vnto you
re bosome. For with what
measure ye meate w̄ the sa-
me shal me mete to you agay-
ne. And he put fourth a sym-
ple vnto the. Can þe blynde

lete the blynde. Do they nat
bothe the sal i to þe dyche. The
disciple is nat aboue his may-
ster, euery man shal be perfe-
cte. yf he be as his mayster is
why seyd þe a mote in thy bro-
thers eye & consyderest nat
the beame þe is i thyne owne
eye, eyther howe canst þe saye
to thy brother, brother let
me pull out the mote that is
in thyne eye, when þe percea-
uest nat the beame that is in
thyne owne eye? pprorite cast
out the beame out of thyne
owne eye fyrste, & then shalt
þe se perfectly to pul out the
mote out of thy brothers eye

The pyssell on the. v. sō-
day after Trinite sōday, the
fyrste pyssell of Peter & the
iiij. Chappter.

Brethrene be ye all of
one mynde, one suffre
w̄ another, loue as brethre:
ne be petyfull be courteous,
nat rendyng euyl for euyl,
neyther rebuke for rebuke
but contrary wylle, blesse, re-
membryng that ye are theris
to called, enē that ye shuld be
hepers of blessing. yf any mā
lōge after lyfe, & loueth to se
good dayes, let hym restryne
hys tōge from euyl, & hys lipp-
es that they speke nat gyle
Let hym eschewe euyl and to

good, let hym seke peace and ensue it, for þe eyes of our lord are ouer the ryghteous, and his eares are opened vnto theiꝝ prayers, but þe feare of our lord beholdeth the that do euyll. Mozeouer who his he that wyl harme you, of ye folowe that whiche is good.

But w^h standyng happy are ye, of ye suffice for ryghtwylness sake, ye and feare nat thoughe they seme terrible vnto you, neyther be troubled, but sanctifye our lord god in your hertes.

The Gospel on the. v. So day after Trinite soday The v. Chapter of Luke. A.

When the people pleased vnto Ihesu, to heare the worde of god he stode by the lake of genezareth and sawe two shippes stadyng by the lakes syde but the fysher men were gone out of the, & were waschyng theiꝝ nettes & he entred in to one of the shippes whiche perteyned to Symon and prayed him that he wolde truste out a tydel from þe lande, & he sate downe and taught the people out of the shipp, whē he hadde leste speakinge, he sayd vnto Symon, launche out in to the depe, & let stype your nettes to make

a draughte Symon answered & sayd to hym, mayster we haue laboured al nyght & haue taken nothyng neuer þe laster at thy word. I wyl loose forthe the net, and whē they had so done, they inclosed a great multitude of fyshes, & theiꝝ nette brake, but they made signet to theiꝝ felowes which were in þe other shipp, & they shulde come & helpe the & they came & fylled both the shippes that they sonke agayne. Whē Symon peter sawe þe, he fel downe at Ihesus knees sayeng. Lord god fro me for I am a synful mā for he was utterly astonied, & all that were w^h hym, at the draught of fyshewhich they toke, & so was also James & Iohan þe sones of zebede, whiche were parteners w^h Symon & Iesu sayd vnto Symon feare nat fro henceforth þe shal catche men and they broughthe the shippes to lande, and forsoke all and folowed hym.

The Ispitel on þe. vi. Son: daye after Trinite soday the vi. Chap. to the Romayns. A.

Brethre remembre ye nat that al we whiche are baptysed in the name of Iesus Christ are baptysed to dye w^h hi, we are buryed w^h hym by

The Bystels and Gospels

baptisme for to dye & lykewy: se as christ was rayed vp fro deth by & glorie of & father euē so we also shuld walke i a new lyfe, for yf we be grate in deth lyke vnto hi, euē so muste we be i & resurreccyō. **Th**y we muste remēbre & our old mā is crucifyed w̄ hi also **Th**at & body of synne myght verely be destroyed & hēlforth we shuld nat be seruauntes of syf, for he that is deed is iustifyed fro synne. **Wh**erefore yf we be deade w̄ Christ, we blyue that we shal lyue with hym, remembryng that Christ, ones rayed fro deth dyech no more deth he hath no more power ouer hym for as touchynge that he dyed, he dyed concernynge, syfne ones **A**nd as thou thyn that he lyueth, he spueth, vnto god. **L**ykwysle ymagen ye also, & ye are deed concernynge syfne, but are a lyue vnto god **tho** rowe Iesus christ oure lord. **T**he Gospell on the. vi. s̄. daye after Trinite sondaye the. v. chap. of Mathew. **I**esus sayd vnto his discypples verely I say vnto you except youe ryghtwynes excede & ryghtwynenes of & scribes & pharises, ye ca nat entre i to & kyngdom

of heuē ye haue herbe it was sayde vnto the of & old tyme **T**hou shalt nat kyi, for who soeuer kylleth shal be i daunger of iudgement but I saye vnto you who soeuer is an gry w̄ his brother shal be in daunger of iudgement. **Wh**o soeuer sayeth vnto his bro: the kacha, shalbe i daunger of a counsell but who soeuer sayeth & sole, shalbe i daunger of hell fyre. **Th**erfore when & offerest the gyfte at & autter & there remēbreth & thy bro: ther hath oughte agaynst the, leue there thyn offering be: fore & autter & go thy waye syf & be recōsyled to thy bro: ther & the com s̄dore thy gyfte **T**he Bystell on &. vi. s̄. son: daye after Trinite. sondaye the. vi. chap. to & romals. **D**. **B**rethren I will speke grossly because of the iurympte of your fleshe as ye haue gyue youre mēbres seruantes to vnclenes & liquyte fro liquyte vnto liquyte, enē so nowe gyue your mēbres seruantes vnto ryghtwynnes & ye may be sacrificed, for whē ye were the seruantes of syn: nes ye were nat vnder ryghtwynnes. **Wh**at fruyte had ye the i two thynges wherof ye are nowe a shamed: for the

ende of two thynges is deeth
But now are ye deliuered fro
synne & made þe seruantes of
god, & haue your fruyte þe
shuld be sanctified, & the ende
euerlastinge lyfe, for þe reward
of synne is deeth, but eternall
lyfe is þe gyfte of god, thow
Iesus Christe our lord.

The Gospell on the. viij. day.

after Trinite son:

daye. The. viij. Chapit:

ter of Marke.

When there was a very
gret company wth Iesus &
they had nothyng to eache
Iesus called his discyples to
hym, & sayd vnto the I haue
compassyon on this people be-
cause they haue be now with
me thre dayes & haue nothig
to eate & yf I shulde seide the
awaye fastinge to they owne
houses, they shulde saynt by
the waye, for dyuers of the
came fro farre. And his discy-
ples answered hi were shuld
a man haue bread here i the
wyldernes to satisfy these &
he asked the howe many lo-
ues haue ye They sayd seue.
And he commaunded þe people
to syt downe on þe grounde, &
he toke the seue loues, gaue
thankes, brake, & gaue vnto
his disciples to set befoze the
& they dyd sette the befoze þe

people, and they had a fewe
small fyshes & he blessed the
and commaunded them also to
be set befoze the, & they dyd
eate & were suffysed, & they
toke vp of the broken meate
that was left. viij. baskettes
full: and they that dyd eate:
were in number about foure
thousande & he set the awaye.

The Gospell on the. viij. day.

after Trinite soday the

viij. cha. to the Romagns. C.

Brethren we are nowe
betters nat to the
fleshe to lyue after
the: fleshe for yf ye
lyue after the fleshe ye must
dye, but yf ye mortifye the de-
des of the bodye, thowought
helpe of the spyrite ye shal ly-
ue for as many as are led by
the spyrite, of god, they are
the sonnes of god for ye haue
nat receaued the spyrite of
bondage to feare any moze,
but ye haue receauyd the spy-
rite of adopyon wherby we
crye. Abba father. The same
spyrite certyfeth our spyry-
te that we are the sonnes of
god. If we be sonnes, we are
also the heyrres the heyrres I
meane of god, and heyrres an-
nered, and to gyther with
Christe.

The Bystels and Gospels

The Gospell on s. viij. sc.
daye after Trynitye sondaye
s. viij. Chap. of Mathew. A.

Iesus sayde vnto his
disciples Beware of
fals pphetes which
com to you in shepes
clothyng, but inwardly they
are rauenyng wolues, ye shal
knowe the by theyr fruytes
Do men gather grapes of
thornes, or fygges of bryeres
euen so euery good tree bring-
geth forth good fruite, but a
corrupt tye bringeth forth
euyl fruite, a good tre came
nat bring forth bad fruite
nor yet a bad thye ca bring
forth good fruite euery tree s
bryngeth nat for good fruite,
shal be hewen down & cast in
to s fyre: wherfore by theyr
fruytes ye shal knowe them.
Nat al they s saye vnto me.
Mayster, mayster, shal entre
in to the kyngdome of heuē,
but he that doth my fathers
wyl which is in heuē he shal
entre in to s kyngdom of heuē
The Bystell on the. ix. sc.
daye after trinite sonday the
first bystell to the Corinthyas
and the. x. chappiter. B.

Brethren we may nat
lust after euyl thynges,
as they lusted Neether be ye
worshyppers of ydolles as

were some of the accordeynge
as it is wrytten The people
satte downe to eate & drynke
and rose vp agayne to playe
Neether let vs comyt forny-
cacion as some of the comyt-
ted fornycacy, and were de-
stroyed in one day. xxij. cor:
sande Neether let vs tēpte
Christ, as some of tēpted, and
were destroyed of serpentes
Neether murmure ye as so-
me of the murmured, & were
destroyed of the destroyer. Al
these thynges happened vn-
to them for ensamples, & were
wrytten to put vs in remem-
braunce, whome the endes of
the worlde are come vpon.
Wherfore lette hym s thyn-
keth he standeth take hede
lest he fal. Ther hath none
other temptacy taken you,
but such as foloweth the na-
ture of man but god is fayth-
ful, which shal nat suffice you
to be tempted aboue your
strenght but shal in the myr-
des of the temptacyon make
away to escape out.

The Gospell on the. ix. sc.
daye after Trynitye sondaye
the. xvi. chappiter of Luke. A.
Iesus put forth a simy-
lude vnto his discy-
ples sayenge. There was a
certayne riche man whiche

had a bayly & was accused vnto hym & he had wasted his goodes, & he called hym, & sayde vnto hym. Howe is it & I heare this of the? Spue accptes of thy bailiffshippe for thou mayſte be no longer bayly. The bayly sayde withi hym ſelfe, what ſhall I do? for my maſter wyl take away from me the baylyſhipp I can nat dygge, and to beg, I am aſhamed. I woth what I wyl do that when I am put out of the baylyſhipp, they maye receaue me in to thei houſes. The called he al his maſters ſeruers & ſaye vnto the ſpyt how moche oweſt thou to my maſter & he ſayde an hūdyed connes of oyle, & he ſayd to hym take thy byll, & ſpytte down quicly & wytte ſpyt. The ſayd he to another what oweſt thou & he ſayd & hūdyed quarters of wheate: he ſayde vnto hym, take thy byll & wytte four ſcore, & the lord commended the vniuſ bayly becauſe he had done wyſely, for the chyldren of the world are i thei kynd wyſer then the chyldren of ſpyght. And I ſaye vnto you, make you ſerues of & wycked men: mon that when ye ſhal departe they maye receaue you i to

euerclypyng habytacyons. The ſpyt ſell on the. x. Son dape after Epynte ſondape the ſpyt ſell to the corinthians. The. x. Chap. A. Brethren ye know that ye were gentyles & wet your wapes vnto dom Idols euen as you were led. Now her ſore I declare vnto you, that no mā ſpekyn in the ſpyte of god deſpeth Ieſus. Also no man can ſaye that Ieſus is & lord but by the holy ghoſt. There are dyuerſities of gyftes verely yet but one ſpyte & there are differences of admynyſtracyons, & yet but one lord. And there are dyuers maners of operacyons & yet but one god which worketh al thynges & are wrought, i al creatures. The gyftes of the ſpyte are gyue to euery man to pſyte the regeracyon. To one is gyuen thowow the ſpyte, the vtreraſce of wyſdom, to another is gyue the vtreraſce, of knowledge by the ſame ſpyte to another is gyue ſayth by & ſame ſpyte, to another the gyftes of healing by & ſame ſpyte to another power to do miracles to another pphelye to another iudgemēt of ſpyytes, to another & iterpretacyon of tonges

The Bystels and Gospels

And these al worketh euen þ
selfe same spiryte, deuydyng
to euery mā seueral gytes,
euen as he wyl.

The Gospell on the .x. s.
day after Trinity soday the
xix. Chapter of Luke. A.

When Iesus came ny vn
to Ierusalem, he behelde
the cytie: & wep on it sayeng,
yf þ haddest knowē those thi
ges which belonge vnto thy
peace, euen at this tyme but
nowe are they hyd from thyne
eyes, for the dayes shall come
vpon the, that the enemyes
shal cast a banke about the &
compasse the rounde, & kepe
the in on every syde & make
the euen with the grounde w
thy chyldren which are i the,
and they shall nat leaue i the
one stone vpon another by:
cause thou knewest nat the
tyme of thy dyscracyon, and
he went in to the tēple, and
began to caste out them that
solde therin and them that
bough, sayenge vnto them
It is writtē my house is the
house of prayer, but ye haue
made it a den of heues & he
taughte dayly in the temple.

The Bystell on the .xi. son.
day after Trinity sondaye,
the fyrst bystell to the Cozin:
thyans the .xv. chapp. A.

Berthen as pertel:
ning to the Gospell
whiche I preached
vnto you, which ye haue also
accepted, & in the whiche ye
conrynue, by whiche also ye
are saned. I do you w after
what maner I preached vn:
to pou yf ye kepe it, except ye
haue byleuech in dayes, for
fyrst of al I deliuered vnto
you that whiche I receaued,
howe that Chyrist dyed for
our synnes, agreynge to the
scriptures, and that he was
buryed that he arose agayne
the thyrde daye, accordyng
to the scriptures, and that he
was sene of Cephas the the
eleuen. After that he was se
ne of mo then fyue hondred
brethrene at ones of whiche
manye remayne vnto this
daye, and many are fallen &
slepe, after that appered he
to James, them to al the
Apostels, and laste of all he
was sene, of me, as of one þ
was bozne out of due time
for I am the lest of all the
Apostels, which am nat wor
thy to be called an Apostle,
bycause I persecuted the ch:
gregacyon of god but by the
grace of god I am & I am,
and his grace whiche is i me
was nat in wayne.

The Gospel on the leueth
sondape after Trinyte Son
dape. The. xviii. cha. of luke. A

Iesus put forth this sy-
milicade vnto certayne
which trusted in them selues
that they were perfecte, & dis-
spysed other. Two men went
vp in to the temple to praye
the one a pharyse / & the other
a publycan the pharyse stode
and prayed thus with hym /
selse. God I thanke the that
I am nat as other men are ex-
torcioners vnjust, adulterers
or as this publyca I fast twy
se in the weke / I gyue the ty-
the of all that I possesse. And
the publyca stode a far of, and
wold nat lyfte vp hys eyes to
heuen / but smote his brest
sayeng. God be mercyfull to
me synner. I tell you this ma
departed home to his house
iustified no more the & other
for euerye man that exalted
hym selfe shal be brought low
and he that humbleth hym
selfe / shal be exalted.

The Epistel on the. xiiij. Son
dape after Trinyte sondape /
the. iiij. Epistel to the Corynthy-
ans. The thyrde chapyter. A.

Brothrene suche trust
haue we thowowe
chryst to godward /
not that we are sufficient of

our selues to thinke any thig
as it were of our selues but
our ablenes commeth o god /
which hath made vs able to
minyster the newe Testamete
nat of the letter / but of the
spyrte. for the letter kylleth
but the spyrte gyueth lyfe /
yf the ministracyn of deith
thowowe the letters figured i
stones was gloriouse / so that
the chyliden of israell could
nat behold the face of moyses
for the glory of his counte-
naunce (which glorye neuer
theles is done awaye) why
shall nat the ministracyn of
the spirite be moche more glo-
riouse / for yf the minystringe
of condenacyn be gloriouse /
moche more both the miny-
stracyn of ryghtwysenes ex-
cede in glorye.

The Gospel on the. xiiij. So
day after Trinyte Sondape.
The. viij. chapit of Marke. D.

Iesus departed from
the costes of tyze and
came by sydon vnto
the see of Galyle thowowe &
myddes of the costes of. r.
Cytyes / and they brought
vnto hym one that was deafe
and dome / and prayed hym
to lay his hands vpon hym /
and he toke hym asyd frō the
people & put hys fyngers in

The Iſtels and Goſpels

hys eres/ & dyd ſpytte & con:
ched his tonge/ & looked vp to
heue/ & ſyghed and ſayd vnto
hym/ Ephraim/ that is to ſay/
he opened/ & ſtrapte waye his
eares were opened/ & ſ ſyrng
of his tonge was looſed/ & he
ſpake playne/ & he commaun:
ded then that they ſhulde tel
no man/ but the more he ſoz
bad the/ in ſo moche the more
a greate deale they publiſhed
ſayſge. He hath done al thyng
ges wel/ and hath made both
the deafe to heare/ & the dōme
to ſpeake.

The Iſtrel on the. xiiij. Sd
daye after Trinite ſondaye
The thyrde Chapter to the
Galathyans.

Brethren to Abraham,
and his ſede were ſ
promples made/ he
ſayth nat/ in the ſedes as I ma
ny/ but in thy ſede/ as in one
which is Chyiſt This I ſay/ ſ
the lawe whiche began after
wardes beyond. iiii. hondzed
and. xxx. yeres dothe nat by:
ſanull/ the Teſtament ſ was
conſyrmed afoze of god vnto
Chyiſt warde/ to make the p:
miſe of none effecte/ ſoz pf the
inherytaunce come of the law
it cometh nat of promple but
god gaue it to Abraham by p
myſe/ wherfoze them ſeruetly

the lawe/ the lawe was added
bycauſe of tranſgreſſyon (ſpl
the ſede came to which the p:
myſe was made) & it was or:
depned by angels in the han:
de of a mediator. A mediator
is nat a mediator of one/ but
god is one/ is the lawe then
agaynſt the promple of god?
God ſozbyd how be it pf the
re had ben a law gyuen/ which
coulde haue gyuen lyfe/ them
no doute ryght wyſenes ſhuld
haue come by the lawe/ but ſ
ſcripture concludeth all thyng
ges vnder ſyn that the pmys
by the ſayth of Ieſus Chyiſt
ſhuld be gyuen vnto the that
byleue.

The goſpel on the. xiiij. Sd
day after Trinite ſoday. The
r. Chapter of Luke.

Ieſus ſayde vnto his di:
ſcyples happy are the
eyes/ which ſe that ye ſe. ſoz
I tell you that many prophe
tes and kynges haue deſpyed
to ſe thoſe thynges which ye
ſe/ and haue nat ſene the/ and
to heare thoſe thinges which
ye heare and haue nat herde
them/ and behold/ a certayne
lawyer ſtoode vp/ and tempted
hym ſayenge. Agaynſt what
ſhall I do to inheryte eternal
lyfe? He ſayd vnto hym/ what
is wyrtten in the lawe? howe

redest thou? and he answered cure of hym / & what ſoener he
and ſayd. Loue thy lord god ſpendeſt more / when I come
with all thy herte and with agayne / I wyl receyue the
all thy ſoule / and with all thy which now of theſe thy / thy
ſtrength & with all thy mynde keſt thou / was neyghboure
and thy neyghbour as thy vnto hym that fell in to the
ſelfe. And he ſayd vnto hym / theues handes. And he ſayd
thou haſt answered ryght thy he that ſhewed mercy on him
do and thou ſhalt lye he wyl them ſayd Jeſus vnto him
lyng to juſtifie hym ſelfe ſayd go and do thou lyke wyſe.
vnto Jeſus who is them my The wyſel an the. xiiij. So
neyghbour. Jeſus answered daye after Trinity ſunday.
and ſayd. A certayne man de The. v. chappiter to the Gala
ſcended from Jeruſalem I to thyans.

Jerico / & fel in to the handes **B** Rochozen walke in
of theues / which robbed hym the ſpiryte and ful
of his rayment / & wounded fyl nat the luſtes of
hym / and departed leauynge the fleſche for the
hym halfe deed / & by chaunce fleſche luſteth contrary to the
there ca a certayne preeſt that ſpiryte / and the ſpiryte contra
ſame way & whē he ſawe him ry to the fleſche. Theſe are co
he paſſed by / & lykewyſe a le rary one to the other ſo that
wyſe / when he was come nye ye can nat do that whiche ye
to the place / wente & looked wolde / but xpe ye be ſedde of
on hym / & paſſed by The a ter the ſpiryte / the are ye nat vn
tayne Samarytan as he toz der the lawe. The dedes of
ned ca nye vnto hym / & when fleſche are maniſeſt / whiche
he ſaw hym had ppaſſyon on are theſe aduouty / for nyca
hym & went to hym & bound cyon vncleannes / wantonnes
by his wordes / & powzed in ydolatry / wyche craſte / ha
yle & wyne / & put him on his tred / barpaunce / zeale / wra
owne beſt / & brought hym to ſtryfe / ſedptry ſectes / enuyſg
a comon in / & made prouiſyon murder / donkennes gloto
for hym / and on the moſowe ny / & ſuche lyke / of the which
whē he departed / he toke out I tel you befoze / as I haue
two pes / & gaue them to the tolde you in tyme paſt / & they
hoſte / & ſayd vnto hym take whiche comyt ſuche thynges

The Psyls and Gospels

shall nat inheryte the kyng: returned agayne/to gyne
home of god. But the frute god prayse,saue onely this
of the spyrte is loue/for pea straſſer, & he sayde vnto hym
te longe sufferynge/gentylnes arpe, & go thy way, thy sayth
goodnes saythfulnes/meke: hath made the hoole.

nes/temperance. Agaynst **T**he psyl on the. xv. Son
suche thare is no lawe. They daye after Trinite sonday.
that are Chyrlles/haue crucy The. v. chappter to the Gala:
fyed the fleshe/with the ap. thyans.
petites and lustes. D.

The gospel on the. xiiij. So **B**erthene pf we lyue in
day after Trinite sodaye the i the spyrte let vs nat be day
xviij. chappter of Luke. A. ne glozuous prouokynge one

As Iesus went to Jeru another, & enuyenge one ano
salem he passed thro/ ther. Berthene pf any mā be
we Samaria and Galyle/& fallē by chauce i to any saure,
as he entred in to a certayne pe whiche are spiryтуal helpe
towne or castel/ther met hym to amende hym in spyrte of
ten men that were Lepers/ mekenes, cōsyderynge thy sel:
whiche stode a fare of and put fe, lest thou also be tempted,
forth theyr boyces and sayde here pe one anothers burth,
Jesu mayster haue mercy on and so fulfyl the law of Chy
vs. When he sawe them/he ste, pf any mā seme to hym sel
sayd vnto them/go and shew ue that he is som/what/whē
pourt selues to the pceles & in dede he is nothynge/the
it chalsed as they went they same deceauethe hym selfe in
were censed/and one of the/ his ymaginacyon/let euery
whē he sawe that he was cle: man proue his owne worke &
sed/turned backe agayne/& the shal he haue reioysynge in
with a lowde boyce prayled his owne selfe, and nat i ano:
god/& fell downe on his face ther for euery man shal beare
at his fete and gaue hym tan his owne burthyn/let hym
kes, & the same was a Sama that his taughte in the wor:
ritane. And Iesus answered de minister vnto hym that rea
and sayde, are there nat ten cheth hym i all good thyng/
censed but wher are those ny be nat deceauethe god is nat
ne. Ther are not founde that nooked/for what soeuer mā

soweth/that shall he reepe.
 He that soweth in his fleshe
 shall of the fleshe reepe corrupcyon/
 but he that soweth in the spirite
 shall of the spiryte reepe lyfe euerlastyng.
 Let vs nat be wery of well wyng/for
 when þe tyme is come we shall
 reepe without werynes.

Whyle we haue therfore tyme/
 let vs do good vnto all me
 & specially vnto them: which
 are of þe housholde of faythe.

The Gospell on the. xv. daye
 after Trinite soday.

The. vi. ch. of Mattheu. c.

Iesus sayde vnto his disciples
 that no man can serue two mapsters/
 for either he shall hate the one and loue
 the other/ or els he shall leue to the one/
 & despyce the other/ pe can nat serue
 god & māns. Therfore I say vnto you/
 he nat carefull for youre lyfe/
 what ye shall eate nor what ye shall
 drynke/ nor yet for your body/
 what ye shall put on/ is nat the lyfe
 more woth the meate/ & the body
 more of va lue then raymēt?
 beholde the foules of þe ayre/
 for they sowe nat neyther reape/
 nor yet cary I to the barnes
 & yet your heuenly father feedeth
 them/ are ye nat moche better
 the they? which of you,

though he toke thought ther
 for/ coulde put one cubit vnto
 his nature? & why care ye
 them for rayment? Consider
 the lylles of the felde/ howe
 they grow. They labour nat
 neyther spinne/ & yet for all þe
 I say vnto you/ that euen Sa
 lomon in all his royalte was
 nat araied like vnto one of
 these. Wherfore yf god so clo
 thed the grasse/ whiche is to
 day in felde/ & to morowe shall
 be caste I to the furnesse/ shall
 he nat moche more do te same
 vnto you. O ye of lytell fayth?
 Therfore take no thonghe
 sayng What shall we eate or
 what shall we drynke/ or wher
 with shall we be clothed/ after
 all these thynges seke the ge
 tils/ for your heuenly father
 knoweth that ye haue nede
 of al these thyngs/ but rather
 seke yf ye first the kyngdome of
 heuen/ and the ryghtwysnes
 therof/ and all these thynges
 shall be ministred vnto you.

The Wyssel on the. xvi. daye
 after Trinite soday.
 The. ii. ch. to þe Ephesians. v.

Saynt paul wrote vnto
 the Ephesians/ sayeng. I desyre you
 that ye saynte nat
 bycause of my tribulacions
 your sakes whiche is your

The Gospels and Byssels

prayse/for this cause I bowe
my knees vnto the father of
our lord Iesus Chryſt/which
is father ouer al that is cal-
led father in heuen & in heuē
& in erth/that he wold graſt
you accorbynge to the riches
of his glory/that ye maye be
ſtrengthened with myght by hys
ſpiryte in the inner man that
Chryſt may dwell in your her-
tes by fayth/that he beyng
roted & grounded in loue/myght
be able to comprehend with all
ſayntes what is that bredeth
and length/deepth/& heygth
and to knowe what is the loue
of Chryſt/whiche loue paſſed
knowledge that ye myght be
fulfylled with al maner of ful-
nes which cometh of god/vn-
to hym that is able to do exce-
dyng haboundaſſy aboue al
that we are or thynke/accor-
dyng to the power that wor-
keth in vs/be prayſe in the con-
gregacyons by Iesus Chryſt
thorowout all generacyons
from tyme to tyme. Amen.

The Goſpell on ſ. xviij. Sū-
day after Trinite ſondaye
The. vij. chap. of Luke. B

Iesus went in to a cy-
te called Raym/and
many of his diſciples
went with hym and
moche people/when he came

nye vnto the gate of the cyte
beholde there was a deed mā
caried out which was ſonely
ſone of his mother & ſhe was
a wydow/& moche people of the
cyte was with her/and when
Iesus ſawe her he had compaſ-
ſyon on her/and ſayde vnto
her/wepe not & he wente and
touched the coffin & they that
bare hym ſtoode ſtill/& he ſayde
vnto man. I ſay vnto the/
arſe:& the deed ſate vp & be-
gan to ſpeke/& he deliuered
hym to his mother/and there
came a feare on theym all/and
they glorified god ſayenge/
a great myght is ſygn among
vs/& god hath wrought hys
people.

The Byſſell on ſ. xviij. Sū-
day after Trinite ſondaye the
iiij. chap. to the Ephelſyans. &

Brethren I whiche
am in bondes for the
lordes ſake exhorte
you that ye walke worthy of
the vocacyō wherwith ye are
called in all humblenes of myn-
de/& mekenes/& longe ſuffer-
ynge/forbearynge one ano-
ther/thorowe loue/& that ye
be diſpygēte to kepe the vnyte
of the ſpyrite in the bowde of pea-
ce/beyng one body/& one ſpi-
rite/euen as ye are called in
one hope of your callynge.

Let there be but one lord one
saphy/one baptyme/one god &
facher of al/whiche is aboue
al/now al. And in you al/
which is blessed in the worl-
des of worldes. Amen.

The Gospel on the. xviij. day
after Trinite Sondag/
The. iij. chapter of Luke.

When Iesus wence in to
the house of one of the
chepes pharyses to eate brea-
de on the saboth day & they
what ched hym, & beholde the-
re was a mā befoze hī whiche
had the dropsie/ & Ies^s answe-
red & spake vnto the law pers
and pharyses sayēge, it is lau-
full to heale on s^s saboth day?
and they helde they^r peace/ &
he toke hym & healed hym/ &
let hym go/ & answered them
sayēg. Which of you shal ha-
ue an asse or an oxe fallē i to
a pitte/ & wyl not straye waye
pull hym out on the Saborh
daye? & they coulde nat answe-
re hym agayn to that. He put
forth a similitude to the ge-
n^{ts}. whā he marked how they
pleased that hyest roumes &
sayd vnto the whē thou arte
bydden to a weddyng of any
mā/ syt nat downe i the hyest
roume lest a moze honorabile
mā thē thou be byddē of hī &
he that hadde both hym & the

com & saye to the: ggeue th^s mā
roume & thou the begyn with
shame to take s^s lowest roume
but rather whē thou arte byd-
den/ go and syt in the lowest
roume/ the when he that had-
de the commerh/ he maye saye
vnto the: frende syt by hyer.
Thē shalt thou haue worst hye
in the plesence of thē that syt
at meate with the/ for who
soeuer exalteth him selfe, shal
be brought low/ & he s^s hum-
bleth hī selfe shal be exalted.

The ypsell on the. xviij.
Sondag after Trinite son-
day/ The. i. ypsell to the Co-
rynth. & the xij. chapter. A.

Broth^{rs} I tanke my
god alwaies on your
be halfe for the gra-
ce of god whiche is gūe you
by Iesus christ, the in al thyng-
ges ye are made ryche by hym
in al lernynge & in all lernynge
and in all knowledge cūe as
te Testimony of Iesus christ
was gūmed i you/ so that ye
are behynde i no gyfte/ & way-
te for s^s aperryng of our lord
Ies^s. whiche which shal aske
you vnto the ede that ye may
be blamelesse in that day of
our lord Iesus Christ.

The gospel on the. xviij. day
after Trinite sdday The
xij. chap. of Mathewe.

The Psalms and Gospels

The pharyles wet vnto
Jes^s & one of the which
was a doctour of the lawe/
asked hym a questyon/ & prayn
ge hym & sayenge. Mayster
whiche is the great comāde
ment in the law? Jesus sayde
vnto hym thou shalt loue thy
lord god with al thyne arte/
with al thy soule and with al
thy mynd this is the fyrste &
that greates^t comādemēt &
there is another lyke vnto th^s
Thou shalt loue thy neighbour
as thy selfe. In these two co
maundementes hange al the
law & the prophetes. Whyle
the pharyles were gathered
to gyther Jesus asked them
sayenge. What thynke ye of
Christe? Whose sone is he/
they sayd vnto hym the sone
of dauid He sayde vnto the.
Howe the doct^r Dauid in spi
ryte call hym lord sayeg. The
lord sayde to my lord syt on
my ryght hande tyll I make
thyne enemyes thy fote stole/
yf Dauid called hi lord how
is he the^r his sone? and none
of them could answer hym
agayne one worde. Neyther
durst any mā fro^t & day forth
aske hym any mo questyons.
The Gospel on the xix. Sd.
day after Trinity soday. the
iiij. cha. to the Ephesians. C.

Brothren be ye renued i
the spyrte of your myn
des & put on that new mā/
which after the ymag of god
is shapen in ryghtwysenes &
true holynes. Wherfore put
away lyenge & speak euery
man truely vnto his neygh
bour for as moch as we ar me
bers one of another/ be an
gyf but synne nat. let nat the
sonne go downe vpon your
wra^the. gyue no place vnto &
backbiter let hym that stele/
stele no more but let hym ra
ther labour with his handes
some good thing that he may
haue to gyue vnto hym that
nedeth.

The Gospel on the xix. Sd.
day after Trinity soday.
The. xix. cha. of Mathewe. C.

Jesus entred in to the
tympe & passed ouer &
came I to his owne ci
tye & beholde they brought
vnto hym a mā lyke of the
palsey lyenge in his bed/ and
whē Jesus sawe they sayth
he sayth to the synke of & pal
sey sōne be of good cheere: thy
synnes are forgyuen the & be
holde certayne of the scribes
sayth in the selues he blasphe
meth & when Jes^s saw the^r
thoughtes he sayde wherfo
re thynk pon euyl in your h^er

tes/whether is elser to say/ **T**he Gospel on the. xx. son
 thy synnes are forgyuen the/ dape after Trinite Sondag
 or to say arylle & walke/ That The. xxij. cha. of Mathewe. A
 ye maye knowe/ that the sone **J**esus sayd vnto his di-
 of mā hath power to forgyue scypples the kyngdome
 synnes in erth, thē sayd he vn of heuē is lyke vnto a certayn
 to the speke of the palsey ary ne kyng whiche marped his
 se/ take vp thy bed & go home sone & sent forth his seruaunt
 to thy house. And he arose & tes/ to cal thē that were byddē
 departed to his house/ & whē to the wedpyng & they wolde
 the people sawe it/ they mer: nat come. Againe he sēt forth
 nailed & glorified god/ which other seruautes/ sayge/ tell
 had gyue suche power to mē thē which are beddē behold **J**
The bystel on the. xx. Son haue ppared my dpyner/ myne
 dape after Trinite Sondag/ or en & my satlynges are kpl:
 the. v. Chappter to the Ephe led/ and al thynges are redy
 spans.

D. come vnto f maryage. They
Berthene take hede made lyght of it/ and wente
 that ye walke circun theyr wayes: one to his ferme
 spectly nat as fooles place / another aboute hys
 but as wylle redemyng the marchaundysle/ the remnant
 tyme for the dayes are euylle te toke hys seruautes & in:
 wherfoze be ye nat vnwylle/ treated thē vngoodly & slew
 but vnderstāde what the wylle them: when the kyng herde
 of the lord is/ & be nat dyke that: he was wroth and sent
 with wyne/ wherein is excelle forth his warrers & destroyed
 but be fulfylled with the spī: those murtherers and hent vp
 rpte/ spekyng vnto your sel: theyr cyte/ thē sayd he to his
 ues in psalmes & hymnes/ & seruautes/ f weddinge was
 spirituall sōges syngyng & prepared: but they which we-
 makynge melody to the lord re bydden therto were nat
 in your hertes gpyng than worthy. So ye therfoze out l
 kes alwayes for al thynges l to the hygh wayes/ and as
 the name of our lord Iesu many as ye fynde byd thē to
 thys to god the father sub: the mariage/ the seruautes
 mityng your selues one to wēt out l to the hygh wayes,
 another in the feare of god. and gathered together as ma
 f q

The Bystels and Gospels

ny as they coulde fynde/both good & bad/& the weddyng was furnysshed with gesses. The kyng came in to vset his gesses & spyed there a mā which had nat on a weddyng garment & sayd vnto hym,ste be howe camst thou i hither and hast nat on a weddyng garment? & he was euen specheles. Them sayd the kyng to his minystrs,take & bynde hym hande & fore & cast hym i to vtter darkenes/er shal be wepyng/& gnasyng of teth for many are called and fewe be chosen.

The byssel on the.xxi. Sd daye after Trinyte soday/the vi.chap.to the Ephesys. B.

My brethrene be ströge i the lord/& in the power of his myght,put on the armour of god & ye may stāde stedfastte agaynst the craftye assantes of the deuyl/for we wrestle nat agaynst flesh and blod,but agaynst rule agaynst power,& agaynst worldly rulers of the darkenes of this world/agaynst spirituall wylkednes for euently thynges. For this cause take vnto you the armour of god/& ye may be able to resyst in the euyl day/& to stond perfecte in al thynges. Scdd therfore and

your loynes gyze about with beryte/haupnge on the brest pplate of ryghtwysnes & shodde with shoues prepared by the gospel of peace aboue all take to you the shyld of fayth wherwith ye maye quēche al the fyre dartes of the wycked and tak the helmet of saluacyō & the swerde of the spirite whiche is the word of god.

The gospel on the.xxi.Sd day after Trinyte soday.The iiii.chappter of Iohan. B.

There was a certaine ruler/whose sone was sic: he at Capernaū as he herde that Iesus was come out of Jewry in to Galyle/he wete vnto hym & besoughte hym & he wold descende/& heale his sone for he was euen redy to dye. The sayd iesus vnto hym except ye se sygnes & wonders ye byleue nat/the ruler sayd vnto hym:sy: ch away or euer that my chyld dye ief sayd vnto him go thy way thy sone lyueth & the man byleued the wordes that ief had spoken vnto hym/& wente his way and anone as he wete on his waye/hys seruantes met hi and tolde hym sayenge. Thy sone lyueth the enquyred he of the the houre when he beganne to amende & they sayd

unto hym: peſter dape the ſe:
uen the houre/the feuer left
hym: & the father knewe that
it was that ſame houre whē
Jeſus ſayd unto hym, chy ſone
leueth: & he blyeued & al his
houſholde.

CThe iſſuel on the. xxij. Sd
dape after Trinypre ſondape/
The. i. Chappeter to the iſhi:
lyppians.

Brethren we truſte i
our lord Jeſus chriſte
ſ he which beganne
a good worke in you ſhall per
fourme it vntyll the dape of
Jeſus Chriſt as it be cometh
me ſo to iudge of you all by:
cauſe I haue you in my herte
and haue you alſo euery one
companyſ of grace with me i
my hddes as I defende & ſta:
blyſſhe the goſpel God bea:
reth me recozde howe greatly
I lōge after you all from the
bery hertrote in Jeſus chriſt
and this I pray that & our lo
ue maye encrease moze & mo:
re in knowledge and in al ſea:
lyng, chat ye myghe accepte
thynges moſt excellent that
ye myght be pure & ſuche as
ſhulde hurte no mannes con:
ſcience/vntil the dape of chriſt
ſpylled with ſ frutes of ryght:
wpynes whiche / frutes came
by Jeſus chryſte vnto the glo

ry, and laude of god.

The Goſpell on the. xxij.
ſondape after Trinypre ſon
dape. The. xviij. chappeter of
Mathewe.

Ieſus put forth a ſim
ilitude vnto his diſciples
ſayēge. The kyngdome of he
ue is ſpykened vnto a certayne
kyngdom whiche woulde take a
comptes of his ſeruantes & whē
he had begon to reken / one
was brough vnto hym which
ought hym. x. thouſade Talē:
tes/ but when he had nought
to pay/ the lord ſmailed hym
to be ſold & his wyfe and his
chylde & al that he had and
paymēt to be made. The ſer:
uaunt fel downe & beſought hi
ſapenge. Syr gyue me reſpy:
te & I wyl paye it euery whyt
thē hat the lord ppre on the
ſeruaut & looked hym & forga
ue hym the det. The ſame ſer
uaunt went out & ſold one of
hys folowes whiche ought hi
and hondred pens/ & layd hā:
des on hym and toke hym by
the throte ſapenge. Day me
that thou oweſt & his ſelowe
fell downe & beſought hym
ſapeng. haue pacyence with
me and I wyl paye the al/ &
he wold nat/ but went & caſt
hym in to pylſon/ tyl he ſhuld
paye the dette. Whē is other

The Hyſtels & Goſpels

felowes ſawe what was do:
ne they were verp ſory/ & cam
and told to thep lord al that
had happened. The his lord
called hym/ & ſayd vnto him.
O euyl ſeruaunte I forgaue þ
all the dette/ bycauſe thou
praydeſt me was it nat mette
alſo: that thou ſhuldeſt haue
had coſpaſſon on thy felowe
euen as I had pity on the?
and his lord was wroth and
delpyered hym to the Japlers
tyll he ſhuld pay all that was
dwe vnto hym. So lykewyſe
ſhall my heuenly father dovn
to you/ If ye wyl nat forgyue
wyl pour hertes/ eche one to
his bꝛother thep trespales.

C The hyſtell on þ. xxiij. Sd
day after Trinite ſunday þ. iij.
Chap. to the ſchylppians. C.

Brethren folowe
ye me & loke on
the whiche wal:
ke enen/ ſo as ye
haue vs for an
enſaple for ma:
ny walke of whome I haue
tolde you often & now tel you
weppinge that they are the
enempes of þ croſſe of chꝛyſt/
whoſe ende is dampnacion/
whoſe god is thep belye ad
whoſe gloꝛye is to thep ſha:
me whiche are wordly myn:

ded/ but our conuerſacion is
in heuen from whence we lo:
ke/ for the ſauour euen the
lorde Jeſu chꝛiſte which ſhal
chaunge in to another ſapþ
our wyle bodyes that they
may be ſapponed lyke vnto
hys gloꝛpous bodye accor dig
to the workynge wherby he
is able to ſubdue all thynges
vnto hym ſelf in Jeſus Chꝛiſt
our loꝛde.

C The Goſpell on the. xxiij.
Sdday after Trinite ſunday
The. xxiij Chap. of Math. B.

The phariſes we
re & tooke coun:
ſeyll/ howe they
mygh tægle chꝛi
ſte Jeſus in hys
wordes/ ad ſent
vnto hym thep diſcyples w
Herodes ſeruauntes ſapeng
maſter/ we knowe þ þ arte
true and that thou techeſt þ
way of god truly neyther ca:
reſte for any man for thou co
ſidereſt nat mēnes eſtate tell
vs therfoꝛe how thyneſt þ?
Is it lauffull to gyue tribute
vnto Ceſar oꝛ nat? Jeſus per
creaued thep wylpynes/ & ſayd
why tept ye me ye ypocrites?
Let me ſe the tribute money
ad they toke hym a peny/ & he
ſayd vnto the? whoſe is this
ymage and ſapſcription? they

sayd vnto hi cesars/the sayd he vnto them? Gyue therfore to cesar that which is cesars and gyue vnto god/þ which is goddes.

CThe Gospell on the. xxiij. sonday after Trinite sonday the fyrst Chapiter to the Col: lo:spans.

Brothre we cease nat praysege for you & de: syng that ye myght be fulfylled with the knowle ge of his wyl l al wysdome & spirytual vnderstādyng/that ye myght walke worthy of þ lord in al thynges þ please, beynge fruitful l al good wor: kes and encreasyng in the knowledge of god/strengthened with all myght thowowe his glorpyous power vnto all pa: cyence and longe sufferynge: with ioyfulness in Jhesu chryst our lord.

CThe Gospell on the. xxiij. Sōday after Trinite sonday The. ii. Chap. of Mathew. C.

Whyles Jhesus spake vn: to the people/beholde there came a certeyne ruler and worshipped hym sayeng my doughter is euen now deceased, but come and laye thy hande on her, and she shal lyue, and Jhesus arose and fo: lowed hym w his discyples

and behold a woman whiche was dysleasid with an yllue of blade twelue yeres came behynde hym, & touched the heme of his vesture, and she sayd i her selfe. If I may tou che but euē his vesture onely I shal be saf Jhesu turned him about, & beheld her, sayenge doughter be of good chfoure, thy sayth hath made þ safe & she was made hole euen the same houre.

CThe ppsell on the next sōday before Ad: uent sonday. Jerem. xxiij.

Brothre behol þ dayes wyl com sayth the lord þ I wyl stee hy vnto Dauid a ryghteous brādch, and he shal raygne a kyng, & shal be wise, & shal to equyte & iustice in þ erth, & in his dayes iuda shal be safe, and Jsacl shal dwell withour feare, and ths is þ name that they shal cal hym the lord our ryghteous nes wherfore the dayes wyl come sayth þ lord that they shal say no more, the lord lyueth that brough the chyl: dren of Jsacl out of the lāde of egypt, but the lord lyueth whiche deliuered & brought the sede of the house of Jsa: rael, our of the lande of the north, & from all lādes wher

The ppsels and gospels

dwel in theyr owne lande
sayth þe lord god almyghty.

The Gospell on the next
Sondaye before Aduert son-
day The. vi. chap. of Iohn. A

When Ies^{us} spited vp hys
eyes an sawe a greate
cōpany come vnto hym, sayd
vnto phylp: whēc shall we
bpe breade that these myght
eathe. This he sayd to proue
hym for he hym selfe knewe
what he wolde do. Whilp
answered hym two hondred
penyworth of bread are nat
sufficient for the, & every mā
haue a lytel them sayd vnto
him one of his discyples, An-
drewes sym^{on} peters brother.
There is a chylde here: which
hath fyue bar ley lounes & two
fysches: but what is þe amōge
so many? Iesus sayde make
þe people to lytte downe (che-
re was moche hape i the pla-
ce) and the men satte downe:
in nomber, about fyue thou-
sande. Ies^{us} toke the breade
and gaue thankes, & gaue to
his discyples and his dyscy-
ples to the & were set downe,
& lykwysse of the fysches, as
moche as they wolde, when
they had eaten ynough, he
sayd vnto his discyples, ga-
ther vp the broke meate that
remaneth, that nothyng be

lost. They gathered it toge-
ther & fylled twelue bakets
tes with the broke meate, of
þe fyue bar ley lounes, & two f-
ches which broken meate re-
maned vnto the that hade
eaten. The thole men, when
they had sene þe myracle that
Ies^{us} dōd, sayde. This is of a
trueth þe same pph^{et}, whiche
shal come in to the worlde.

The ppsell on the tēdye
cyon dape the. xxi. Chap. of þe
reuelacyō of saynt Iohn. A

Iohn saw þe holy city
new Ierusalem com-
ing downe from god out
of heuē prepared as
a byde garnished for her hus-
band, & I herd a greate voyce
fro the trone sayeng. Behold
the tabernacle of god is with
mē & he wyl dwell wth the and
they shalbe is people, & god
hym selfe shalbe wth them and
be they^r god, & god shal wyse
awaye all teares from they^r
eyes, & there shal be no more
deth, neyther sorowe neyther
cryeng neyther shal there be
any more payne, for the olde
thynges are gone & he þe sate
vpon the seate sayde, behold
I wyl make al thing^s newe.
The Gospell on the dedye
cayon day the. xix. chapyer
of Luke.

I Entred in & wet cho: & here begynnech the p: rowe Jherycos & beholde acts, & Gospels of s lapntes there was a mā named zache: & he was a ruler amōg s blp: & rche also & he made meanes to se Jhesus what he shal be & he coulede nat for s pleace, because he was of a low nature. Wherfore he r3 before: & ascended vp in to a wylde fygge tre, to se hym, for he wolde ch s same wape & wh Jhesus came to s place, he loked vp & sawe hym, and sayd vnto hym, zache, haste: ly come downe, for to day I must abyde at thy house and quicly he came downe, and recea:ed hym ioyfully & when they sawe that, they al grut: ched sapenge, he is gone i to. Tary with a mā that is a syn ner. zache stode forth & sayde vnto the lord. Beholde lord, the halfe of my goodes I gy: ue to the poore, & if I haue done any mā wiong. I wyl restore hym foure folde Jhes: sayd vnto hym, this daye is helth come vnto thys house for as moch as this same hou: se is be come s chyld of Abia: ham, for the sone of mā is co: me to seke and to saue that whiche was lost.

¶ Here endeth s p: & Gospels of the Sbdays.

¶ Here begynnech the p: acts, & Gospels of s lapntes

¶ The p: on saynt An: drewes daye, The. r. Chapi. to the Romayns.

Bethis the belefe of the herte iustified & to knowledge with s mouth maketh a mā safe. For the scripture sayth who soener beleuech on hym, shal nat be ashamed. There is no difference b:twene the Jewe and the Gentyle. For one is lorde of al, which is rche vn to all that cal vnto hym. For who soener shal cal on the na: me of the lorde shal be safe. Howe shal they call on hym on whom they b:leued nat? Howe shal they b:leue on hl, of whs they haue nat herde? Howe shal they heare with: out a preacher? & howe shall they preach except they be: set. As it is writen howe ben: eful are the fete of ths whi: che bynge glade t:bynges of peas And bynge glade t: bynges of good thynge but they haue nat all obeyed to the gospel. For Elayas sayd, lorde who shall b:leue our saynges? So ths saythe com: meth by hearyng, & hearyng

The Psstels and Gospels

cometh by the worde of god. lyke to hi there is nat soude/
But I aske haue they nat that kept s^t lawe of the most
hearde. No doubte they: lo: hys. and he was i couenaunt
unde went out in to all lan: with hym, & in his fleshe he
des, & they: wordes in to the wo:che the couenaunte, & in
endes of the worlde. tyme of temptacyon he was

The Gospel on saynt An: founde saychfull. Therfoze
drewes day. the fourthe cha: he made hym a couenaunte wth
pyter of Mathewe. C. an othe s^t nacyns shulde be

As Iesus walked by blyssed in his spghr, & that
the see of galyle, he he shulde be multiplyed as s^t
sawe two brothzen, duste of the erth, he knew hi
Symon whiche was called in his blyssnges & gaue him
Peter and Andzew his bro: an inherptaunce & he kept hi
ther castynge a nette i to the thowowe his mercy, s^t he soude
see, for they were fysthers and grace in the eyes of god. An
he sayd vnto them, folow me euerlastynge couenaunte dyd
and I wyl make you fysthers he make him & gaue hym the
of men. And they strayght office of s^t hys prest, he made
waye left they: nettes, and hi happy in glozy, in sayth, &
folowed hym. And he went in softnes, he made him holy,
fozth from thence, and sawe & chose hym out of all fleshe.
other two brothzen. James **T**he gospel on saynt Iaco
the sonne of zebede, and Ico: las day s^t. xrb. c. of mathe. B
han his brother in the shyp, Iesus sayd vnto his
with zebede they: father me: discyples. A certay:
dynge they: nettes and cal: ne man redy to take
led the and they without ta: his iourney to astr:
ryng lefte the nettes, & they: unge countree, called his ser:
father and folowed hym. uauntes to hym, & delpuered

The Psstell on Saynt Pi: to the his goodes, & vnto one
colas day. Eccia. xliiii. he gaue. b. talentes, to ano:

Bholde an excellēt pest ther. ii. & to another one, to
whiche is in his dayes euery mā after his abylte, &
pleased god, and was founde strayte waye departed. Them
ryghteous, and in tyme of he that had receaued s^t. b. ca:
wylthe made an atonemēte lētes wēt & bestowed the and



was other by lykewyse he that
receaued. h. gayned other. h.
but he þ. receaued one wet &
dygged a pytte i þ. erth & hyd
hys mapsters money. After a
lōge scason, the lord of those
seruauntes cam & rekened w
thē. Thē cā he that had recea
ued. v. talentes and brought
other fyue sayēg. Mayster þ.
delyuerdest vnto me fyue ta
lentes lo I haue gayned w
thē. v. mo. Them his mapster
sayd vnto him well good ser
uaunte & fapthfull, thou haste
bē fapthfull in lytell, I wyll
make the rular ouer moche.

Entre in to thy masters ioye,
also he that receaued two ta
lētes, cā and sayde, mapster, þ.
delyuerdest vnto me. h. ta
lentes, lo I haue wonne two
other with thē, and his map
ster sayd vnto him wel good
seruaunte & fapthful I wyll
make the rular ouer moche
go in, in to thy mapsters ioye.

¶ The þyspel on the Conce
pcyon of our Lady. Ecclesia
stice. xliiij.

¶ As a vyne, so brought I
forth a sauour of sweet
nes and my flowres are the
fruyte of glozy and ryches. I
am the mother of bewtyfull
loue & of feare, & of greatnes
and of holy hope In me is al

grace of lyfe and truerth, and
in me is all hope of lyfe and
vertu. Come vnto me al that
despye me, and be fylled with
þ. fruytes that spryng of me
for my spryite is sweter thā
hony or hony combe. The re
membraunce of me is for euer
and euer. They that eate me
shall hōger the more, & they
that drynke me shall thurst þ.
more, he that harkeneth to
me shall nat be ashamed, and
he þ. worketh by my counsell,
shal nat synne, and they that
dryng in to lyght shall haue
eternall lyfe.

¶ The Gospell on the Con
cepcyon of our Lady the fyrst
chap. of Mathewe.

¶ This is the boke of the
generacyon of Iesus
chryst the sonne of Dauid, the
sonne also of Abrahā. Abrahā
begate Isaac. Isaac begate
Jacob. Jacob begate Judas,
and his brothrene Judas be
gate Ishares, & Sara of Tha
mar. Ishares begate Esrom
Esrom begate Arā. Arā begate
Aminadab Aminadab bega
te Naasā naasā begate Sal
mon, Salomō begate Boos of
Rahab. Boos begate Obed
of Ruth. Obed begate Jesse.
Jesse begate Dauid þ. kyng.
Dauid þ. kyng begate salomō

The Bytels and Gospels

of her that was wyfes wyl
 Salomon begate Roboam.
 Roboam begate Abia. Abia be-
 gate Asa. Asa begate Josaf-
 phat. Josaphat begat Jorā.
 Joram begate Ozias. Ozias
 begate Joachā. Joacham be-
 gare Ahas. Ahas begate
 Ezechias. Ezechias begate
 Manasses. Manasses begat
 Amos. Amos begate Josias. Jo-
 sias begate Jechonias & his
 brothyr about the tyme they
 were caried awaye to Baby-
 lon. Jechonias begat
 Salathiel. Salathiel begat
 Jorobabel. Jorobabel begate
 Abud. Abud begate Elia-
 chim. Elachim begate Jor-
 dor. Jorodor begate Achim.
 Achim begate Elud.
 Elud begate Eleazar.
 Eleazar begate Matham.
 Matham begate Jacob. Ja-
 cob begate Joseph the hus-
 bande of mary, of whom was
 borne that Jesus, whiche is
 called Christe.

The bytell on saynt Tho-
 mas day & apostle The secōde
 Chapp. to the Ephesians. D.

Brothrene nowe ye are
 no more straungers &
 foreiners but cytyzens with
 the sayntes and of & hou-
 shold of god, and are bylte

upon, the foundacyon of the
 Apostels, and prophetes Je-
 sus Christe byynge the hee-
 corner stone in whon euery
 byldyng coupled to gyther
 groweth vnto an holy temple
 in & lord I whom ye are bylt
 togyther & made an habyta-
 cyon for god in the spycytle.

The Gospell on saynt tho-
 mas daye & Apostell The .xx.
 chappter of Johan.

Thomas one of & twel-
 ue called Didymus was
 not with theym when Jesus
 came. The other discyples
 sayd vnto hym, we haue sene
 the lord. And he sayde vnto
 them: except I se in his han-
 des the pynt of the nayles, &
 put my fynger in the holes of
 the nayles, and thrust my han-
 de in to his syde, I wyll nat
 beleue and after. viij. dayes
 agayne, the discyples were
 withyn, & Thomas was wth
 theym. Jesus came whē the
 doores were shutte, & stode i
 myddes and sayde. Peace be
 with you. Then sayde he to
 Thomas, put in thy fynger
 here and se my handes, & put
 forth thy hande, & thruste it i
 to my syde, & be not without
 sayth but beleue. Thomas
 answered & sayde vnto hym,
 my lord & my god. Jesus sayd

bnt
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 bple
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 The
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lord
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 As
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 wha
 sayd
 psec
 & to
 he b
 sayd
 ne n
 bnt
 Cye
 wha

vnto hl. Thomas because þ
hast sene me, therfore haste þ
byleued happy are they þ ha
ue nat sene & yet haue bile-
ued. ¶ The Wyll on þ
Cherlyson of saynte Paule.
The ix. chappiter of the actes
of the apostles.

Saul yet brethyng,
out threathnynges
& slaughter against
the discyples of the
lorde wente vnto þ hys pest
and despyed of hym letters
to Damascoun, to the Syna-
ges þ pf he found any of this
way whether they were men
or women, he myght brynge
thē bounde vnto Jerusalem
As he wste on his iourney it
fortuned þ he drewe nyg to
Damascoun, & sodaynly they
spynede rounde aboute hym
a lyght frō heuē & he fel to þ
erth & herd a voyce sayēge to
hym. Saul, Saul wh̄ p̄le-
catest thou me? And he sayd
what arte þ lord. The lord
sayde, I am Ihesus whō thou
psecutest, it shalbe harde for
þ to kycke agaynst þ prycke
he both trēblyng & astonyed
sayd, lord what wylte þ ha-
ue me to do? And þ lord sayd
vnto hym aryse & go I to the
Cyrie and it shal be tolde the
what thou shalt do. The men

whiche cōpanyed with hym
on his waye, god amased, for
they herde a voyce, but sawe
no man. Saul a rose frō the
erth & when he had opened
his eyes he saw no man. The
ledde they hym by the hāde,
& brought hym I to Damascō
& he was thre dayes without
syght & neyther ate nor drā-
ke. There was a certayne di-
scypple at Damascoun named
Ananias to hym spake þ lord
in a visyon, Ananias. And he
sayd beholde, I am here lord
and the lord sayde vnto hl
aryse, and go in to the strette,
which is called strayte, & seke
in the house of Judas, after
one saul of þ Cyrie of Thar-
sus, for beholde he prayeth &
hath sene in a visyon, a man
named Ananias cōmyng in
vnto hym, and puttyng his
hādes on hym þ he myght re-
ceave his sight Ananias an-
swered, lord I haue herd by
many of this man, how mo-
che hurth he hath done to
thy sayntes at Jerusalem, and
in this place he hath aucto-
ryte of the hys pestes to bynd
all that cal on thy name The
lord sayd vnto hym. Go thy
wayes for he is a chosen ves-
sel vnto me to beare my na-
me before þ gētyls & kyngs,

The Bytels and Gospels

and the chyldren of Israel,
for I wyl shewe hym howe
greate thynges he muste suf-
fer for my names sake Ana-
nias went his way, and en-
tered in to the house, and put
his handes on hym, & sayde:
brother saule the lord that
appered vnto the in the way
as thou camest sent me vnto
the that I myght receaue
thy syght, and be fylled with
the holy gost And immediatly
there fell from his eyes as it
had ben scales & he receaued
his syght, & arose & was ba-
ptized, & receaued meate &
was comforted. The was saul
certayne dayes with I discy-
ples whiche were at Dama-
scon, & straght way he prea-
ched Christ in I synagoges
howe that he was the sone
of god. Al I herde hym were
amaled & sayd is nat this he
that spoyled the whiche cal-
led on this name I Ierusalem
and came hyther for the en-
tend that he shuld brynge the
bounde vnto the hye prestes?
Saul increased in strenght,
& confolided I Jewes which
dwelleth at Damascus affyr-
myng I this was very christ
The Gospell on I Thuer:
syd of saynt saule The. xix.
chapp. of Mathewe. D.

Next sayd vnto Je-
sus. Beholde we ha-
ue forsaken al an-
d haue folowed the,
what shall we haue therfore
Jesus sayde vnto the, verely
I say vnto you, I ye whiche
haue foloweth me in the se-
conde generacyon (whē I sone
of man shal syt in the seate of
his maiesty) shal syt also vpon
xij. seates & iudge the. xij. tri-
bes of Israel, & who so neuer
forsaked house or brothre, or
systers, or father, or mother,
or wyfe or chylde or lyuelod,
for my names sake, the same
shal receue an hundred fold,
& shal therre euerlastyng lyfe.

The Bytelle on Cadelmas
dave. Malachye. iiij.

Beholde I sende my mes-
senger whiche shal pre-
paye the way before me, and
sodaynly shal I lord whome
ye seeke com vnto his temple,
and the messenger of the co-
uenaunte whome ye despise.
Beholde he cometh sayeth I
lord Sabooth. Who shal en-
dure I I daye of his comyng,
or who shal stonde to beholde
hym? for he his as tryng fyre,
& as I herbe I fuller scoutre
with all & he shal syt tryeng
& purgynge syluer, & shal pur-
fye the sones of Ieny; & shall

fyne the as gold and syluer & they shal brynge offering vn to the lord of ryghteousnes and the sacrifice of Iuda & of Ierusalem, shal be deliuous vnto the lord as in the olde tyme, and in the yerres that were at the begynnyng.

The Gospell on Candlemas day. f. v. cha. of Luke. W

When the tyme of purtyfycacyn (after the law of moyses) was com, they brought Ihesu to Ierusalem, to pset hym to the lord, as it is writte in the law of the lord: every man chylde that fynde openeth the matryx, shal be called holy to the lord, & to offre as it is sayde in the law of the lord a payre of turtle doves, or. ii. yong wygys, and beholde there was a mā in Ierusalem, whose name was Symeon and the same man was iuste & feared god and longed for the consolacyon of Israell, and the holy ghost was i hym & an answer was gvyē hym of the holy ghost, that he shuld not se de the, before, he had sene s lord Chyste. And he came by inspiracyon in to the temple And whē the father & the mother brought i the chylde Iesus, to do for hym after s custome

of the lawe. The toke he hym vp in his armes & sayd lord nowe lettest s thy seruaunte departe in peace accordynge to thy pmyse, for myne eyes haue sene the sauour set fro the, whiche thou hast prepared before the face of all the people. A lyght to lyghte the getys, and the glorie of thy people Israell.

The Wyll on saynt Mathias s apostles day. The. i. cha. of s acres of s Apost. C.

Peter stode vp in the myddes of the discyples and sayde (the nobres of s names were aboute an hōbred and twentye men and brothres: ne this scripture myste nedes be fulfilled which s holy ghost thozow the mouth of Dauid spake before of Iudas, which was guyde to the that toke Iesus, for he was nobred with vs, & obtayned feloweshyppe in this mynystracyon, and he hath the nowe possessed a plot of grounde w the reward of iniquyte, & when he was hāged, brasse a sōder i s myddes, & all s bowelles gūthed out, & as it is knowē vnto all s inhabitants of Ierusalem In so moch that felde is called i theyr mother

The Bytels and Gospelis

tonge Alchedema/that is to
say þe bloody feldr. It is wyrt
ten in the boke of psalmes
his habytacyon be voyde and
no man be dwellynge therin
and his bythobzicke let ano-
ther take. **W**herfoze of these
men/which haue companied
with vs (al the tyme that the
lord Iesus wēt in & out amōg
vs/begynnynge at the bapty-
me of Iohān vnto þe same daye
that he was taken vp fro vs)
must one be ordeyned to be a
wytnes with vs of his Resur-
reccon. And they appoynted
v. Joseph called Barabas/
whose surname was iustus/
& Mathyas/and they prayed
sayēg. Thou lord which kno-
west the hertes of al mē/ther
wheter þe hast chosen of these
two/þe the owne maye take
the roume of this ministraciō
& Apostle thyp from þe whiche
Judas by trasgressyon fel. &
he myght go to his owne pla-
ce/and they gaue forth theyr
lottes/ād the lotte fell on Ma-
thias/ & he was counted with
the eleuen apostles.

The Gospel on saynt Ma-
thias the Apostles' daye/ The
xi. Chap. of Mathewe. **D.**

Athen Iesus answe-
red and sayd I pray
se the o father lord

of heuen and herthe bycrante
thou haste hyd these thynges
from the wyse & prudent & hast
opened the vnto babes/euen
so father/for so it pleased the
al thyngs are gūen vnto me
of my father/and no mā kno-
west the sone/but the father
neyther knoweth any man þe
father/saue the sone/ & he to
whom the sone wyll opē hym
Come vnto me all ye that la-
bour and are laden/and I wyl
ease you/take my yoke on you
and lerne of me/for I am me-
ke & lowely in herte/ & ye shall
fynde rest vnto your soules/
for my yoke is easy/and my
burthen is lyght.

The Bytel on the Annūcia-
cyon of our Lady. **E**saie. vii.

Our lord spake to
Achaz sayēg. Art thou
a sygne of þe lord thy
god/frome a lowe byneth/ or
from an hye aboue But achaz
answered. I wyl nat are/ney-
ther wyl tempte the lord.
Wherfoze the lord sayd her-
ken ye of the house of Dauid
Is it so small a thyng for you
to be greuous to man/but þe
ye shuld also be paynfull vnto
god neuer the later yet þe lord
he wyl gyue you a sygne. Be-
holde a virgyn shalbe with
chylde & shall beare a sone and

shal call his name Emannell
he shall eate butter & honye,
& he maye haue vndersta-
ndyng to refuse the euyll and
to chose the good,

The Gospell on the Annun-
ciacyon of our lady. The. i.
Chappter of Luke.

And i the vi. moneth
the angell Gabryel
was set fro god vnto
a cytie of Galyle
named nazareth to a byrgyn
spoused to a man whose na-
me was Joseph of the hous
of dauid & the byrgyns name
was Mary, & the angell wēt
in vnto her, & sayd: haille full
of grace, the lord is with the,
blyssed arte & amonge womē

When she sawe hym she was
abashed at his sayenge, and
caste in her mynde, what ma-
ner of saluacyon that shuld
be, & the angell sayde vnto
her feare nat Mary, for thou
hast founde grace with god,
loo thou shalt conceyue in
thy wōbe, & shalt beare a sone
& shalt call his name Iesus.
He shall be greate & shall be
called the sone of the hyste,
and the lord god shall gyue
vnto hym & seate of his fa-
ther Dauid, & he shal raygne
ouer the house of Iacobe for
euer, & of his kyngdome shal

be none ende. **T**he sayd mary
vnto the angel, how shal this
be, seyng that I know nat a
mā & the angell answered &
sayd vnto her, the holy ghost
shall com vpon the, & the po-
wer of the hyste shal ouer sha-
dow the. **T**herfore also that
holy thyng which shal be bo-
ne, & shal be called the sone of
god & marke, the colyn. **E**li-
zabeth, she hath also receaued
a sone i her olde age & this is
the. vi. monethe to her which
was called barayne for with
god shall nothyng be vnpos-
syble. **M**ary sayd: behold &
haunde mayde of the lord, be
it vnto me eue as & haste sayd

The bysell on saynt geor-
ges daye. The fyrst chappter
of James.

My brethren coune
it excedynge sope
whē ye fall i to dis-
tress temptacyōs
for as moch as ye
know & the tryenge of your
fayth byngeth paciete & let
paciete haue her pfecte wor-
ke & ye maye be pfecte & solide
& nothyng be lackynge vnto
you, yf any that is amōg you
lacke wisdom, let hym aske of
god (which gyueth to all mē
i discretly, & casteth no mā i
scorch) & it shal be gyue him,

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but let hym aske in sayche & wauer nat for he & doubteth is lyke the waues of the see, tosse of the wynde, & carped with byolere. Replyer let & mā thynke & he shal receyue any thyng of god. A waue ryng mpynded mā is vnstable in al his wayes, let & brother of lowe degre reioyce i & he is exalted & & riche i that he is made low, for cū as & floure of & grasse, shall he vanysshe awaye. The Sonne rse & w heare, & & grasse wyddereth, & his floures fauleth awaye, the beaute of the fastyd of it persyssheth, euen so shall the ryche man persyssh with his haboundance. Bappe is the man & endureth in tēptacyō for when he is tryed he shall receaue the crowne of lyfe, which the lord hath promysed to them that loue hym.

The gospel on saynt georges day. & .rb. cha. of Joh. 8.

In this sayd vnto his disciples. I am & true byne, & my father is an housbāde mā, euery brasche & beareth nat fruyte i me, he wyl take awaye & euery bzaunche that beareth fruyte wyl he pouerge that it may byynge more fruyte. Now are ye cleane by the meanes of the wo:

des wiche I haue spoken vnto you, byde yn me, and let me byde in you, as the bzaunche can nat beare fruyte of it selfe, excepte it byde i the vyne? no moze cā ye excepte ye abyde in me. I am the vyne, & ye are the bzaunches he & abyderth in me, and I in hym the same bylgerth for the moche fruythe for without me can ye do no thyng of a mā byde nat i me he is cast forth as a brasche, and is wyddred & mē gather it, and caste it in to the fyre, & it burnethe yf ye abyde i me, and my wordes also bide in you aske what ye wyl and it shalbe gyuen to you.

The byssel on saint marke the euāgelystes day. The. iiii. Chapp. to the Ephesians. B.

Brethren vnto euery one of vs, is gyuen grace accordyng to the measure of the gyfte of Chryst, wherfore he sayche he is gone by an hye and hath ledde captyuete captiue, hand hath gyuen gyftes vnto men. That he ascended, what meaneth it but & he also descended fyrst in to the lowest partyes of the erthe? He that ascended, is euen & same also & descended by ende aboue al heuyns, to fulfill al

thynges, & þe very same made
some Apostles some pphetes
some Euangelyste some she
pherdes, som teachers, & the
sayntes myght haue alchyn-
ges necessarye to worke and
myghte withal, to the edy-
fycinge of the body of chryste,
till we euery chone (I & vnite
of fayth & knowledge of the
sone of god) grow by vnto a
pfect man after the measure
of age of the fulnes of chryst.
¶ The gospel on saynt mark
the euangelistes day The. xv.
chapp. of Iohan.

I Am the true vyne, &c. as
it is wyrtten. Worde
by worde in the Gospell of
saynt Georges daye. fo. clir.
¶ The wyrtell on whylpp &
James daye. Sapi. v.

Whal the ryghteous
staunce agaynst the that be-
red them & toke away that
they hadde laboured for whē
& wicked shal se & they shal be
troubled with horrible fere
and shal wonder at the so-
dayne & vnloked for victoipe
and shal saye I them selues,
repentynge & sorowynge for
angryllthe of herte. These be
they whiche we some tyme
mocked & iessed on we were
out of oure wyrttes & thought

they lyuing madnes & they
ende to be without honour
but beholde howe they are
counted amonge the chylidren
of god, and haue they enye-
rytaunce amōg the sayntes.
¶ The gospell on saynt whylp
lyp & James daye. The. xiiij.
chapp. of Iohan.



Iesus sayde to
his disciples let
not your hertes
be troubled: by-
leue I god, and
byleue ye in me
¶ In my fathers house are ma-
ny mansions. If it were nat
so I wolde haue tolde you. I
go to prepare a place for you,
and if I go to ppare a place
for you, I wyl come agayne,
and receaue you euen vnto
my selfe: & were I am, there
may ye be also: and whether
I go ye know & the waye ye
knowe. Thomas sayde vnto
hym lord we know nat whi-
ther thou goeste Also how is
it possible for vs to know &
way? Iesus sayde vnto hym.
I am the way, the verite and
the lyfe. No man cometh by-
to the father but by me, if ye
had knowe me ye had knowe
my father also. And now ye
know hym & ye haue sene hi.
whylpp sayd vnto hym Lord

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shewe vs the father & it suffy
feth vs. Ihesus sayd vnto hym/
haue I ben so lōg tyme with
you/ & yet haue thou nat kno
wen me whyllip he that hath
sene me hath sene I father &
how sayest thou the, shewe vs
the father bylcuesse thou nat
that I am in the father, & the
father in me? The wordes I
I speake vnto you I speake
nat of my selfe/ but I father
duellynge in me/ is he that do
the I workes/ bylcue me that
I am the father & the father
in me at the leest bylcue me
for the verpe workes sake.
Werely verely I say vnto you
who soeuer bylcueth on me
the workes that I do, I same
shall he do/ and greater wor
kes then these shall he do by
cause I go vnto my father/ &
what soeuer ye aske in my na
me/ that whyll I do.

The byssel on the inuēcyō
of the Crosse the. v. chappiter
to the Galathians.

Brothre I haue trust
towards you in god
that ye wyl be none
otherwylse minded. Be I trou
bleth you shall beare hys iud:
gemēt what soeuer he be bto
thre if I yet haue circūcūcyō/
why do I then yet suffer per
secucyō/ for them had the offe

ce whiche the Crosse gyueth
ceased I wold to god they we
re sondred from you whiche
trouble you/ as. many as de
syre with ourwarde aperaun
ce to please carnally/ they con
strayne you to be circūcūcysed/
onely bycause they wolde nat
suffre persecucyōn with the
crosse of Chyys for they them
selues whiche are circūcūcysed
kepe natte the lawe/ but desy
re to haue you circūcūcysed I
they myght reioyce in your
fleshe. God forbyd that. I
shulde reioyce/ but in the cros
se of our lord Iesu Chyysie
wherby I world is crucyfyed
as thouchyng me/ and I as
concernyng the wolde.

The Gospel on the inuē
cyōn of the Crosse the. vii. cha
piter of Iohan.

A Here was a man of the
Iewes named Aco
demus a ruler amonge the
Jewes/ he came to Iesus by
nyght & sayd vnto hym. May
ster we knowe that thou arte
a teacher/ whiche is come frō
god for no mā coulde do such
myacles as thou dost, except
god were with hym. Ihesus an
swered & sayd vnto hi Werely
verely I say vnto the except
a man be borne a newe/ he
can nat/ se the kyngedome of

god. Nicodemus sayde vnto came towne from heuen: that hym/ howe ca a man be bozne is to saye the sone of man/ whē he is olde can he entre i whiche is in heuen. And as to his mothers bodye and be Moyses lyfted vp the serper bozne agayne? Iesus answe: in wylbernes / euen so must red. Merely hereby I say vnto the sone of man be lyfted vp to the/ except that a man be that no man which beleueth bozne of water/and of the spi in hym pershe/ but haue eter rite/ he can nat entre in to p nall lyfe.

kyngdome of god. That which is bozne of the fleshe he is fleshe/ & that whiche is bozne of the spyrte/ is spyrte. Mer:

uayle nat that I sayd to the ye must be bozne a newe. The wynde bloweth where he ly: steth: and thou hearest his sounde/ but thou canste nat tel

whense he cometh & why: ther he goeth. So is every mā that is bozne of the spyrte.

Nicodemus answered & sayd vnto hym. Howe can these thynges be? Iesus answered and sayde vnto hym. Arte thou a mayster in Israel/ and knowest nat these thynges?

Merely hereby I say vnto the we speake that we knowe/ & testifie that we haue sene/ &

ye receaue nat our wyttenes/ if I haue tolde you erthly thyn ges/ and ye haue nat beleued

howe shulde ye beleue if I shall tel you of heuenly thyn ges? And no man hath ascen ded vp to heuen/ but he that

The spytel on the patyng re of Saynt Johan baptist. Elape. xlii.



Thus sayth the lozde Berke pe ples vnto me/ and gyue hede ye people I ate a farre the lozde called me out of the wombe/ and made mentyon of my na me whē I was i my mothers bowels: & he made my mouth lyke a sharpe swerd In the shadowe he let me with his hande/ & he made me as an excellent arrow/ and hyd i his quyner and he sayd vnto me: thou arte my seruaunt. O Is: raell in whome I wyll be glo rified/ & I sayde. I labour in hayne & spende my strenght for nought & vnprospitably howbeit my cause I com: mytte / to the lozde and my tranayl vnto my god & nowe sayth the lozde that formed me i the wombe to be seruaunt

The Byssels and Gospels

and to turne iacob vnto hym
beholde I haue made the a
lyght that thou shouldest be
saluacyon vnto the ende of
the worlde kynges shal se/
rulers shal stande/vp & shal
worshyppe/because of s lord
whiche is saythful & the holy
of israel hath chosen the.

The Gospell on the Pa:
riptye of saynt Iohan the ba
ptist. The fyrst Chappyer of
Luke.

Elizabethes tyme was
com that she shulde be
deliuered & she brought forth
a sone & her neyghbours/
her cosyns herd tell howe the
lord had shewed greate mer:
cy vnto her they reioysed with
her. And it fortunied s epyht
day they came to cyrcuncyple
the chyld & called his name za
chary after the name of his
father and his mother answe
red & sayd nat so but he shal
be called Iohan. And they
sayde vnto her. There is no
ne of thy kyn that is named
with this name, & they made
sygnes to his father howe he
wold haue him called/and he
asked for wyrtynge tables &
wrote sayenge/his name is
Iohan. And they meruayled
at & his mouth was opened im
mediatly & hys tong and he

spake laudynge god/s feare
came on all them the dwelt
nye/and al these thynges we
re nolyed abrod throughtout
all the hilly countrey of ieruzp/
and all they that herd them
layd them vp in theyr hartes
sayeng. What maner chyld
shall this be? the hande of
god was with hym and his
father zacharias was fylled
with the holy ghozt/s prophe
sie sayenge. Blyssed be the
lorde of israel for he hath
vysyted and redemed hys
people.

The Byssel on saynt pe
ter and pauls day. The. xij.
Chappyer of the actes of the
Apostels.

In that tyme Herode
the kyng/layde han
des on certein of the
congregacyon to de
ste the/ he kyllid James the
brother of Iohā with answe
red: because he sawe the it
pleased the Jewes he proce
ded further/and toke peter
also. Them were the dayes of
the swete breade/s when he
had caught hym he put hym
in prysen/and deliuered him
to. iij. quaternions of solde
ours to be kept/entendynge
after. Easter to dysynge hym
forth to the people. The was

Peter kept in pryson / but sent his angell & hath delyue
 prayer was made without cea red me fro the hāde of Herod:
 yng of the congregation vn de / & fro all the waypryng for
 to god for hym / when Herod of the people of the iewes.
 wold haue brought hym out
 vnto þ people / þ same nyght
 slepte Peter bitwene two sol
 dyours / bound with two chay
 nes / & the keepers before the
 doze kepte the pryson: and be
 hold the angell of the lorde
 was there presēt & lycht shy
 ned in the lodge / & smore. Pe
 ter on the spyd: and styred hym
 vp sayeng. Arise vp quychly /
 and the chaynes fel of from
 his handes / & the angell sayd
 vnto hym / gyde thy selfe and
 binde on thy sandalles / & so
 he byd and he sayd vnto hym
 caste on thy matell about the,
 and folowe me / & he came &
 folowed hym / & wyl nat that
 it was trueth which was do:
 ne by the angell but thought
 he had sene a vpyon when
 they were past the fyrst & the
 seconde watche / they came vn
 to the Iron gache that lederth
 vnto the cpye which opened
 to them by his owne accorde.
 And they went out / & passed
 thowowe one strete & by & by
 the angell departed fro hym,
 and when peter can to hym
 selfe / he sayd now I know of
 a suertye that the lorde hath

The Gospel on Saynt pe
 ter and howles day: the xij
 Chapiter of Mathewe.

W Hen Iesus cam I to the
 colles of the cite which
 is called Cesāres Philippi /
 he asked his discyples sayēg
 whome do men saye that I
 the sone of man am? They
 sayd some say that thou arte
 Johan baptyst some Helyas
 some Jeremias / or one of the
 prophetes. He sayd vnto the
 but whom saye ye that I am
 Simō peter answered & sayd
 Thou arte Chyfft the sone of
 the lyuing god, & Iesus answe
 red and sayd vnto hym Say:
 pp arte thou Simon the sone
 of Ionas for fleshe & blode
 hath nat opened vnto the
 I / but my father whiche is in
 heuen. And I say also vnto þ
 that thou arte Peter: & vpon
 this roke I wyl buylde my
 congregacyn / & the gathes
 of hell shal nat preuaile aga
 ynst it / and I wyl gyue vnto
 the / the keyes of the kyngdo
 me of heuen and what soeuer
 thou bindeste vpon erth / shall
 be bounde in heuen: and what

¶

The pytels and gospels

sooner thou lowfest on erth
shall be lowfed in heuen.

The pytelle on the comme
moracyon of saynt paul the
seconde chappier to the Ba-
lathpans.

I Certifie you brothe-
re, that the gospell
which was preched
of me, was nat after
the maner of me neyther re-
ceaved I it of man, neyther
was I taught it but receaved
it by the revelacyon of Iesus
Christ: ye haue herde of my
conuersacion in tymes past in
the Jewes wayes how that
beyond measure, I persecu-
ted the congregacyon of god,
and spoyled it, & preuayled i
the Jewes lawe, aboue ma-
ny of my companions: whiche
were of myne owne nacyon &
was as moche more treuent
meynteyner of þe tradycions
of þe elters, but when it plea-
sed god, which seperated me
fro my mothers wōbe: & cal-
led me by hys grace, for to de-
clare hys sone by me that I
shulde preache hym amonge
the hethen, immediatly I co-
mended nat of the mater w
fleshe, and blode, neyther re-
turned to Ierusalem to them
whiche were Apostels befoze
me, but wente my wayes i to

Arabia, & came agayne vnto
Damascoun. The after. iij. yere
I returned to Ierusalem to se
Peter, and abode with hym
xij. dayes none other of the
apostels sawe I, save James
the Iozdes brother, the thinges
whiche I wyte behold,
god knoweth. I lye nat, Af-
ter that I went in to þe colles
of Siria and Cilicia, and was
unknowe as touchenge my
persone vnto the congrega-
tions of Jewys which were in
Christ but they herd onely þe
he which persecuted vs in ty-
me passe nowe precheth the
fayth: whiche befoze he de-
stroved & they glorified god
on my behalfe.

The Gospell on the come-
moracyon of saynt paul the
xix. Chapp. of Magathewe. D.

Peter sayd vnto Je-
sus beholde we ha-
ue. &c. ye shall fynde
this gospel on the conuersacyon
of saynt paul. fol. xlviij.

The pytelle on the visita-
cyon of our lady. Cant. cha. ij.

I Am þe floure of the felde
& lilies of the vales.
As the lilye among the thornes
so is my loue among the
doughters. As the Appletre
among the trees of the wode
so is my beloued amonge

¶ sonnes, in hys shadow was
my desyre to lither: for his fruyt
te was swete to my mouth.
He brought me vnto his wy
ne seller, and hys be hauer to
mewards was louely, louely,
beholde my beloued sayde to
me, vp and hast my loue: my
doue my bewtiful and come,
for nowe is wynter gone, &
rayne departed and past: the
flowres appere in our coun
tre: and & tyme is com to cut
the vyues. The voyce of the
turtill done is herde i our late,
the fyg tree hath brought
forth her fygges, & the vyne
blossomes gyue a sauour by
hast my loue, my doue in the
holes of the roke. and secret
places of the walles, shewe
me thy face and let me here
thy voyce, for thy voyce is
swete, and thy fallowen beau
tyfull.

¶ The Gospell on the visy
tacyon of our Lady The fyrst
Chappter. of Luke.

Mary arose in those
dayes & went i to the
mountayns with ha
be i to a cite of Jewy, and
entred i to the hous of zacha
rie and saluted Elizabeth, &
it fortunied as Elizabeth her
de the salutacyon of mary,
the babe spronge in her belly,

and Elizabeth was fylled w
the holy ghoost, & cryed with a
loude voyce, and sayde Blyss
sed arte thou among womē;
and blyssed is the fruyte of
thy wombe: and where hap
peneth thys to me, that the
mother of my lord shulde co
me to me. Aoo as soone as &
voyce of thys salutacyon so
unded in myne eares, the ba
be lept in my bely for ioye: &
blyssed arte thou that bele
uest, for those thynges shall
be perfourmed whiche were
tolde the from the lord. And
mary sayde my soule magni
fyeth the lord and my spy
ryte reioysseth in god my sa
uoure.

¶ The ispytel on the Trans
lacyon of saynt Thomas of
Canterbury the. v. Chappter
to the Hebrewes.

Every hye preste. &c.
ye shal fynde this py
tel on saynt Thomas

day after chylstermas day. f. vi

¶ The Gospell on saynt Tho
mas of Canterbury the. xii.
chappter of Luke.

A Certayne noble mā &c.
ye shal fynde this gospel
on saynt Thomas daye after
Chylstermas daye. fo. vi.

¶ The ispytel on reyske Sb:
daye. Ecclesia. xliiij.

The Byssels and Gospels

These are the me of mercy, whose ryghteousnesses are nat for gottē. Goodnesse abyde with the sede of them: they, kynnsfolke, are an holy enherytrance, and they, seed hath made in wyrtnesses, and the sones of them abyde vnto the worldes ende for them the generacyon of the, and the glozpe of them shall nat be left, they, bodys are buryed i peace, and they, names shall lyue in the worldes, all people shall tel the wysdom of them, and all the congregacyon of sayntes shall shew the laude of them.

The Gospel on xelpke to day, the .v. Chappeter of Mattheu.

When Iesus sawe þ people he went by in to a mountayne and whē he was set his discypples came vnto hym, & he openeth his mouth & taught the sayeg. Blyssed are the poore in spyryte, for they is the kyngdom of heuē. Blyssed are they that moorne for they shall be comforted: Blyssed are the meke for they shall enherete the erth Blyssed are they which honoure & truste for ryghtuousnes, for they shall be fylled. Blyssed are the merciful for they

shall optayne mercy Blyssed are the pure i herte, for they shall se god Blyssed are the maintainers of peace for they shall be called the chyldrene of god. Blyssed are they which suffer persecucion for ryghtuousnes sake, for they is þ kyngdom of heuē. Blyssed are ye whē me shall reuple you & persecute you and shall falsly saye all maner of euyl sayeges agaynst you, for my sake. Iacobyce & be glade: for greate is your reward i heuē

The Byssell on saynt margaretes daye.

O Lord my god thou hast created my habitacyon vpon þ erth & I haue prayed for derh to come I haue called the lord the father of my lord that he forsake me nat i the day of my tribulacyon. And in the tyme of proude men without helpe / I shall laude thy name diligently / and shall prayse it in confessions and my prayer is herde thou haste deliuered me froþ perdyccyon & from a wycked tyme / Therefore O lord, my god / I shall confesse and gyue laude vnto thy name.

The Gospel on saynt margaretes daye. The .xv. chappeter of Mattheu.

Iesus sayd vnto his daleyn day. **W**omman of power and
 discyples The kyng **A**berye. of a man culde
 dom of heuē is lyke vnto treasure hyd i fynde the dalew of her were
 the felde / the whiche a man farre aboue perles. The her:
 founde & hyd it / and for sope / te of her husbande trusted in
 thereof / goeth and selleth al her, that he nedethe nat spoy
 that he hat / and byerth that les. She rendereth him good
 felde. agayne & kyngdom of and not euill al the dapes of
 heuē is lyke vnto a marchaun her lyfe. She sought wolte
 te se kyng after good peer: and flake, and dyd as her hā:
 les whiche whē he had found des serued her. She is lyke
 one precyous perle. wente & a marchauntes wypp that
 solde all & he had & bought byngeth her bytayles from
 it. Agayne the kyngdome of farre she ryseth yer day, and
 heuē is lyke vnto a fette ca ggueth meate to her hou:
 se in to the see & gadereth of thold & fode to her maydens.
 al kyndes of fyshes whiche She considereth a grounde &
 when it is full / men draw to bought it, and of & fruyte of
 lande / and syt & gathereth & her handes planted a vyne.
 good in to the bestelles ad She gyde her loynes with
 caste the bad away. So shall strength, and couraged her
 it be at & ende of the worlde / armes She pceaned that her
 The angelles shall com and huswifery was profytable, &
 seuer the bad fro the good / therfore dyd not put out her
 and shal caste the in to a fur: cadell by nyghe. She set her
 neys of fyre, there shal be way syngers to the spiledle & her
 lynn and gnassyng of reth handes caughte hold on the
 Iesus sayde vnto theym, ha: byssaffe. She opened her hā:
 ne ye vnderstanded all these de to & pooze & stretched out
 thyng: they sayd ye say. The her handes to the nedpe the
 sayde he vnto them, therfore feared not lest & cold of snow
 euery scriber whiche is taughte shuld hurte her house: for al
 vnto the kyngdome, is lyke her household were doubte
 an housholder, whiche byn: clo: hed. She made her gay
 geth forth, out of his treasu: ornāmetes / of byce, & purple
 re, thyng: bothe newe & olde. was her apparoll. Her husba
 The pyssel on Mary Mag de was hadde in honour in

The Bytels and Gospels

the gates, as he late with
elders of the lande. She made
lynnen & solde it, & deliuered
a girdle to the merchaunt.
Strength & gloze were her
rayment, and she laughed in
her later dayes. She opened her
mouth with wysdome & the
lawe of ryghteousnes was
on her tonge. She had an eye
to her household and eate nat
bread only. Her chyldre arose
& blessed her, & her husbnde
comended her. many dought-
ers haue done excellently but
thou haste passed the all. Fa-
uour is a deceauable thyng,
& beautye is vanite but a wo-
man & feareth god she shal be
prayed. Wyue her of her cry-
te of her handes and, let her
workes prayse her in gates.
The gospel on Mary mag-
daleyn day. The. vij. Chapp-
rer of Luke.



More of the pharys-
es desired Ihesus that he
wolde eate with him &
he came in to the pha-
ryses house and sat towne to
meate. & beholde a woman in
her cryte whiche was a synner
as soone as she knew that Ie-
sus sat at meate in the phary-
ses howse she brought an Ala-
baster boxe of oynment & she
knoted at his fete behynde hym

weyng & began to washe his
fete with teares, and dyd wype
the with her eares of her heed,
& kysed his fete & anoynted
the with oynment whiche she
pharise whiche hade hym to his
house sawe, he spake with
hym selfe sayenge: of this man
were a prophete, he wolde su-
rely haue knowen whos whiche
maner womā this is whiche
touched his fete for she is a synner
& Ihesus answered & sayd vnto
hym, Symon I haue to what
to saye vnto the, and he sayd:
maister saye on. There was a
certayne leuer which had two
betteres, & one oughte true ho-
undred pes, & the other fyfty.
Whiche they had nothyng to
paye, he forgaue then bothe.
Whiche of the tell me wyll
loue his moost? Symon answer-
ed & sayd, I suppose that he
to whome he forgaue moost,
& he sayd vnto him Thou hast
truely iudged. And he turned
to the woman, and sayde vn-
to Symon Seest thou this
womā, I entred into thy hou-
se & thou gauest me no water
to my fete but she hath was-
shed my fete, with teares, &
wyped them with the heares
of her heed. Thou gauest me
no kysse: but she sence the ty-
me I came I hath nat ceased

to kysse my fete my heed w
ople thou dytelle nat anopnt
e the hache anopnted my fete
w opntement. Wherfore I
say vnto many synnes are for:
gyuen her, bcause she loued
moche. To whome lesse is for
gyuen, the same doth lesse lo
ue. And he sayd vnto her thy
synnes are forgyuen the. And
they that sate at meate with
hym began to say within the
selues Who his this which
forgyuerh euen synnes, and
he sayde to the woman Thy
fayth had saued þ go i peace

The ypsell on saynt Ja:
mes day & apostle the. ij. cha:
pp. to the Ephesians.

Bethzene nowe ye are
nomore strangers and
fozeners: but cytizens with þ
sayntes, & of the household of
god & are bylte wþ þ solidar:
ty of the apostles & pphetes,
Jes^s Chryst beynge þ heed cor:
ner stone i whome euery buyl
dyng couplet to gyther gro:
weth vnto an holy temple in
þ lord, in whom ye also are
bylte togyther & made an ha
btyacyn for god i the spyrte.

The Gospell on saynt Ja:
mes daye the apostle the. x.
chappter of Mathewe.

A Here came to Jes^s the
mother of zebedes chyl

dyl with her sones, wosthy:
pyng hym, and despyng a
certayne thyng of hym he
sayde vnto her, what wylt þ
haue the sayde vnto hym.

Braunte that these my two
sones, maye syt one on the
ryght hande, & the other on
thy left hande, i thy kyndom
Jes^s answered & sayde, ye
wot te nat what ye aske are
ye able to drynke of the cuppe
that I shall drynke of? and
to be baptysed with þ bapty:
me that I shall be baptysed w
They answered to hym That
we are He sayde vnto then,
ye shall drynke of my cuppe, &
shall be baptysed with the ba
ptyme & I shall be baptysed
w, but to sytte on my ryght
hande, and on my left hande
is nat myne to gyue but to
them for whome it is prepa:
red of my fater.

The ypsell on saynte
Annes daye.

A Woman of power and
veryte. &c. ye shall fynde
this ypsell on saynte mary
Magdaleyn daye. fo. liii.

The Gospell on saynt An:
nes daye. The fyrst chappier
of Mathewe.

A This is the boke of the
generacyon. &c. ye shall
fynde this gospell on the cō:

The Bytells & Gospels

ception of our lady. fo. clvj.

The Bytell on saynt Peters day ad vincula. The. xlii. of 5 Actes. of the Apostles.

When Peter came out of pryslon he came to the house of mary the mother of one Iohn whiche was called Marke were many were gathered together in prayer/as Peter knocked at the entrey doze / a damsell came for the to hearken named Rhoda/and when she knew Peters voyce she opened nat the entrey for gladnes but ranne in/ & tolde howe Peter stode befoze the entrey/ & they sayde vnto her thou arte made/ & she boze the downe that it was euen so. Them sayd they/ it is his angel/ peter stinued knockyng/ when they had opened the doze/ & sawe hym they were astonied/ he beckened vnto them with the hande to holde they peace/ and told them by what meanes the lord brought hym oute of pryslon.

The Gospell on saynt Peters day ad vincula. The. xlii. chappter of Mathewe.

When Iesus came in to the colles. &c. ye shal fyn de this gospell on saynt Peter and Pauls day. fo. lvi.

The Bytell on the transfiguration of our lord/ the. iiij. pp. still of Peter & the. i. Cha. D.

Moste dere beloued brethren we folowed nat deceauable fables when we opened vnto you the power/ & comynge of our lord Iesus Christ/ but w our eyes we saw his maieste. Eue the herely/ whē he receaued of god the father honour and glozy/ & whā there came suche a voyce to hym from h excellēt glozy. This is my dere pyloued sone in whome I haue delyte here h/ this voyce we herde whā it came from heuen/ being with hym in the holy mounte we haue also a ryghte sure worde of. prophesye were vnto pf we take hede as vnto a lyght & shyneth in a darke place/ ye to wel vntyl the daye dawne and the daye starre arysle in your hertes.

The Gospell on the Transfiguration of our lord. The. xlii. Chappter of mathew. A.

Iesus toke Peter & James & Iohn his brother & brought the by in to an hyemolstraine out of the way and was trasfigured befoze the/ & his face dyd shyne as the sone & his clothes were as whyte as s lyght. And beholde there

apered vnto the apoyſes & he
lyas/talkyng with him. The
anſwered Peter & ſayd to Je
ſus. Agaynſt here is good
beyng for vs/ yf thou wylte/
let vs make here. iiij. taberna
cles/ one for the & one for moy
ſes/ & one for helyas whyle he
yet ſpake beholde a bryght
cloude shadowed theym/ & be
holde there came a voyce out
of the cloude & ſayde. This is
my dere ſone in whō; I deſyre
here hym. And whan the diſci
ples herde & they fell flatte on
theyr faces/ & were ſore aſtray
de And Jeſus came & touched
theym & ſayde ariſe & be nat
a frayde/ then lyfted they vp
theyr eyes & ſawe no men but
Jeſus onely. And as they ca
me downe fro the moſtayne.
Jeſus charged the ſapenge/
ſe that ye ſhewe the byſpon to
no man tyll the ſonne of man
be ryſen agayne from deth.

The iij. pſſel in the feſt of
the name of Jeſu. The. iij. cha
pp. of the actes of the apoſt. A

Deſter full of the holy
ghoſt ſayd. ye rulers
of the people & elders
of iſrael/ yf we this day be era
mined of the good dede done
to the ſpekemā/ by what mea
nes he is made hole/ be it
knownen vnto pou all/ and to

all the people of Iſrael that i
the name of Jeſus Chryſt of
nazareth whome ye crucifyed
and whome god rayſed from
deth agayne this mā ſtaderth
here pſente befoze you whole
this is the ſtone caſte aſyde of
you buylders which is ſette i
the cheyfe place of the corner
neyther is there ſaluacyon in
any other/ nor yet alſo hiſche
re any other name gyue to mā
wherin we muſte be ſaued.

The Goſpel in the feſt of
the name of Jeſus. The fyrſt
chapiter of matthewe.

The angell of god ape
red to ioſeph i ſlepe ſay
eng, ioſeph the ſone of dauid
feare not to take vnto & Ma
ry thy wyfe, for that which is
coceaued in her, is of the holy
ghoſt. She ſhal bryng forth a
ſone/ & thou ſhalt cal hiſ name
Jeſus, for he ſhall ſaue hiſ pro
ple fro theyr ſynnes. Al this
was done to fulfyl that which
was ſpoke of our lord by the
prophete ſapenge. Beholde a
mayde ſhal be with chyld/ &
ſhal brynge forth a ſonne, &
they ſhall call hiſ name Ema
nuell/ whiche is by interpre
tacyon/ god with vs.

The iij. pſſel on ſaynt Laure
ce day/ the. iiij. pſſel to the Co
rynthyans. The. ix. cha. B.

The Psalms and Gospels

Brethren/he which man minyſtre vnto me/hym ſowerthe ſprell /ſhal be wil my father honour which is in heuen.

ſowerthe plentyfuſly ſhal reape plentyfuſly/ & let every man do accordyng as he hath purpoſed in his herte not grudgyngly/oz of neceſſite for god lo- ueth a chereful gyuer god is able to make you ryche in all grace/ & ye in all thynges ha- ryng ſufficyent vnto & bet- ter: moſt may be riche vnto all ma- ner good woꝝkes as it is wyrt- ten. He hath ſpared abynde & hath gyuen to & poore his ryghteouſnes remaineth for ever. He & ſynterh & ſower ſe- de ſhall minyſtre breade for fo- de & ſhall multiply your ſede/ & encrease the fruytes of your ryghteouſnes.

The Gospel on ſaynt Lau- rence day. &c. Ch. of Joh. 10.

Iſayd vnto his diſcy- ples ſerely verely I ſay vnto you/excepte the wheate corne fal i to the ground & dye it by de the alone. yf it dye it byngethe forth moche fruyte. He & ſowerh his lyfe ſhall de- ſcend it/ & he & hatheth his ly- fel this world ſhal kepe it vn- to & lyfe eternal yf any mā mi- niſtre vnto me/let hym folow me & where I am/there ſhall alſo my miniſter be/ & yf any

The psalm on the Aſſumpſion of our Lady. Eccleſiaſt. xxv.

I ſought reſt: and I ſome- manes enherytaunce wold ha- ue dwelte. Then & creatoure of all thynges comanded and ſayd vnto me: & he & created me byd ſette my tabernacle at reſt, and ſayde vnto me. Dwel in Jacob, & haue thine enherytaunce I Iſraell, & rote thy ſelfe amonge myne electe. Fro & begynnynge, & before & world was I created, & vn- to the world to come wyl I not ceaſe: & before hym haue I mynyſtered I & holy habyta- cyō & ſo in & was I ſerled, & in the holy cytie likewiſe I reſted & in Jeruſale was my power And I rote my ſelfe I an honourable people, which are the lordes parte, and he the & enherytaunce, & among the multitude of ſayntes I held me faſte. As a Cedar tree was I lyfte by in Libanon, and as a Cypreſſes tree I mon- ter Bermb. As a Palme tree was I exalted in Cadex, and as roſe plātes in Jerico. As a beautifull Olive tree in the feldeſ and as a & plantayne

ued for ever and wretched me
shall not dwell upon earth.
The mouth of a just man bring
geth forth the wisdom and
tongue of cruel men shall perishe.
The. The lippes of a just man
considereth the pleasurable thynges
and the mouth of wretched
man from such thynges. The sim-
plicity of a just man shall byvert
the punishment of the supplacation of
cruel men shall destroy the. The
righteousnes of the righteous
man shall deliver the. The wretched
man shall be taken in the
wicket. The just man shall be
lyner of his heynousnes, and the
wretched man shall be taken for
hym. A despyler hereafter
his fether in the mouth, and the
just man shall be delivered in
scripture. A cyrie shall be exalted
in the goodnes of just men: and
laude shall be in the losse of
wicked men. A cyrie shall be ex-
alted in the blessing of just men.
The Gospel on the decol-
lacyon of saynt Joha. The vii.
chapter of matthe. **C**
Herode the kynge hym sel-
f desired for the. and took Joha
and bound hym in a castyll prysoun,
for Herodias sake, which was
his brother Philipps wyfe
for he had married her. Joha
sayd unto Herode. It is nat
lawfull for me to have of thy bro-

ther wyfe. Herodias sayde
wyte for hym, and wolde have
kylled hym, but she coude nat
for herode feared. Joha know-
ynge that he was a just man,
and an holy, and gaue hi reuerence
and when he herde hi he dyd ma-
ny thynges and herd hym gladly.
And when convenient daye was
come Herode on his birth day
made a super to his lordes, Cap-
tanes, and chiefe chawes of
Galilee. And his daughter of
his name Herodias came in dan-
ced, and pleased herode and the
lark at honoure also. Then the
kynge sayd unto his mayden,
aske of me what thou wylst, and I
wyl geve it the. And she sware un-
to her. what soever thou shalt
aske of me I wyl geve it the,
even unto the half of my
kingdom. And she went forth
and sayde to her mother. what
shal I aske? And she sayd. Joha ba-
ptistes heed. And she came in
thre dayes and sayde unto the
kynge. I aske the heed of Joha bap-
tiste. And the kynge was sorry. yet for his
othes sake and for theyr sake
whiche sate at super also, he
woulde nat put her besyde her
purpose. And immediatly the
kynge sette. Dange man, and com-
manded his heed to be brought

in & he wēt & beheded hym in
the pylon & brough his heed
in a dyshe & gaue it to s may:
de, & the mayde gaue it to her
mother. When his dysciples
herd of it they came & toke vp
hys body, & put it in a tombe.
¶ The ppsell on the natiui-
te of our Lady.

As a vyne so broughte
forth a sauoure &c. ye
shal fynde thys ppsell in s co
reption of our Lady. fol. clvi.

¶ The Gospell on the nati-
uite of our Lady. The fyrste
chapp. of mathewe.

A dys is s boke of the ge-
neracyō of iesu. &c. ye shal
fynde thys gospell on s con-
repcyon of our Lady. fol. clvi

¶ The ppsell on the exal-
tacyō of the crosse the. b. cha.
to the Galathyans.

I haue trust toward you
in god. &c. ye shal fynde
thys ppsell on the innencyon
of the crosse. folio. l.

¶ The Gospell on the exal-
tacyon of the crosse the. xij.
Chappter of iohan.

Iesus sayd vnto the peo-
ple of the Jewes nowe
is s iudgement of this worlde
now shal the prynce of thys
worlde be cast out. And if I
were lyft vp fro the erth wyl
drawe al men vnto me. Thys

sayd Iesus signyfye whar
deh he shuld dye. The people
answered hi. we haue herde
of s lawe & chryst btyd euer:
& how sayen I then s the los-
ne of mā must be lyft vp who
is that sone of mā? Iesus sayd
vnto the, per a lytell while is
the lyght w̄ you walke while
ye haue light lest s darkenes
cōe on you. Be s walketh I s
darkeneth nat whether he
goeth. But while ye haue
lyght blyue on s lyght & ye
maye be s chyldren of lyght.

¶ The ppsell on saynt mar-
thewes day. The apostle.
¶ The similypnude of the fa-
ces of the foure beestes
the face of a mā, & the face of
a lyō on the right hāde of the
foure of then. And the face of
an eagle aboue then foure &
theyr faces, and theyr wyng-
es strected out aboue an ye
the hade two wyngs compled
together & two that covered
theyr bodyes, & they went all
strecthe forwarde, & whycher
they had luste to go thither
they wēt & turned nat backe
agayne I theyr gonyng & the
similypnude of the beestes & the
fallō of the was as butyrn-
ge coles of fyre & as fyre brā-
des, walkynge bryuene the
beestes, & the fyre did spere, &

The Byssels and Gospels

out of the fyre pceded tyght:
nyng: & hee then canne & re-
turned after the fastyon of
tyghtnyng.

The Gospel on saynt Ma-
thwes dayes the apostle, the
is. chapter of Mathewe. 15.

When Ies^{us} wet forth he
sawe a mā fyte recea-
uyng of a custome named ma-
thewe & sayd to hym. Folowe
me & he arose & folowed him.
And it came to passe. Ies^{us}
sate at meate in the house he
holde many publycanes and
synners came & sate downe al-
so with Ies^{us} & hys dyscyples.
Whē the pharyses had pcea-
ned & they sayd to his dyscy-
ples why eateth your maister
with publycanes & synners?
Whē Ies^{us} herd that he sayde
to the whole nede nat &
physcion but they that are
seke. So & lerne/ what that
meaneth? I haue pleasure in
mercy and nat in offerynge
for I am nat come to calle &
ryghewyse/ but the synners
to repentance.

The byssell on saynt Mat-
thews daye. The fyfte cha. of
Ieruelap^{us} of saynt Iohan. A

Ies^{us} set & shewed by hys
angell vnto hys seruante
Ioh^{an} which bore recorde of
woorde of god & of the testimo-

ny of Ies^{us} chryst & of al the
ges that he sawe. Happty is
he that heareth & readeth &
woydes of the pphesy & kepe
those thynges which are wyte-
te there in for the tyme is at
hāde. Iohā to the. vii. & grega-
tib i Asia. Grace be with you
and peace fro hym which is &
which was & the which is to
come & from the. vii. apyttes/
whiche are p^{re}sente befoze his
throue & fro Ies^{us} chryst which
is a faythfull wyneesse & fyrst
begoten of the verbe & lozde
ouer the kynges of the erth
vnto hym that loued vs/ and
washed vs fro our synnes/ in
his owne blod.

The Gost-
pel on saynt mygheles daye
p. viii. chap. of Mathew. A.

A The discyples came
vnto Ies^{us} sayenge
who is the greatest
in the kyngdome of heuē? Ie-
sus called a chylde vnto hym/
& set hym in the myddes of the
& sayd, verely I say vnto you
excepte ye tounne & become
as chylde, ye cā nat entre in
to the kyngdome of heuen.

Who so euer therfore shall
submytte hym selfe as this
chylde, he is & greater in the
kyngdom of heuen And who
so euer receauech such a chyl-
de in my name, receauech

me but who so euer offere one
of these lytell wones, which
byleueth in me, it were better
for him that a myllstone were
hanged about his necke and
that he were drowned in the
depth of the see. No ho be vn
to the world, bcause of offen
ces howbeit it cam nat be
auoyded neuertheles wo be
to the man by whome s^t offe
re comith. Therefore if thy
hāde or thy fothe ggeue the
occasion of euyl, cut hym of,
& cast hym fro the, it is better
for s^t to entre in to lyfe halte
or maymed rather thā thou
shuldest haunge two hādes
or two fete, be caste in to the
euerlastynge fyre. And of al
so thyne eye offēde the, pluke
hym out & cast hym from the
It is better for the to entre
in to lyfe with one eye them
haunge two eyes to be caste
in to the hell fyre Se that ye
despyse nat one of these lytel
wones. For I saie vnto you,
that in heuē theyr angelles
beholde the face of my father
whiche is in heuen.

The Gospell on the Trans
lacyn of saynt Edward the
kyng and confessor.

A he luste man wyl gnye
his herte & watche the
mornyng to the lord which

made hym, & wyl pray in the
syght of s^t most hye. He wyl
open his mouthe in prayer, &
wyl praye for his synes And
of the greates lord wyl, he
wyl fulfyll hym wth s^t spiryte
of vnderstandynge, & he wyl
shewe forth s^t eloquence of his
wysdome of swete shouers, &
wyl knowledge to the lord
i prayer & he wyl directe his
counsail & disciplyn, & wyl
haue counsell in secret thyn
ges, & he shal speke openly s^t
disciplyn of his doctrine and
shal glorie in the. Testamēt
of the lord. Many men shal
praise his wysdome & it shal
nat be done awaye vnto the
worldes ende. His remembra
ce shal nat go awaye, & his
name shal be requyred fro ge
neracyon, in to generacyon.

The Gospell on the Trans
lacyn of saynt Edward the
kyng and confessor the. xi.
chapter of Luke.



Iesus sayd vnto his
discyples. No man
lyghteth a candell &
putteth it in a pri
ue place neyther vnder a
busshell but on a candelylike
that theyr light come f, make
se lyght. The lyght of thy bo
dy is thyne eye, therefore whe
thyne eye is synge, the is all

The Apostels and Gospels

the bodie full of lpght, but if
thyne eye be euyl the shal all
thy bodie be full of darkenes
Take hede therfore that the
lpght which is in the, be nat
darkenes, for yf al thy bodie
shal be lpght haupngt no pte
darke then shal all be full of
lpght eue as when a candell
weth lpght & wth his byghen;

The ypsell on saynt Lu:
ke the euangelystes dape.

The simpyltude of the fa
ces &c. ye shal fynde this
ypsell on saynt Mathewes
dape the apostle. folio. lviij.

The Gospel on saynt luke
the euangelystes dape the. x.
chappter. of luke.

Our lord apoynted other
seuenty also, & sent them
two & two before his face, i to
euery cytye & place whynher
he him selfe wolde come. And
sayde vnto the the harvest is
greate but te labourers are
fewe, pray therfore the lorde
of & harvest to sende forth his
labourers in to his harveste.
So pour wapes, behold I sed
you forth as lammes amdge
wolges Beare no wallet ney
ther scrippe, nor shoes & salu:
te no mā by the way In what
soeuer house ye entre in fyrst
saye, peace be to th^{is} house. & if
the s^{er} of peace be there pour

peace shal reste on hy, yf nat it
shal retorne to you agayne &
in the same house tary styl
carpyng and dysnyng such
as they haue for the labourer
is worthy of is rewarde.

The ypsell on the. xi. thou
sande wyrgyns dape.

O how saye is a chaff ge
neracyō wth charite, the
memorie of it is imoztal, for
it is knowē to god & mā and
whē it is p^{re}set they folow it:
& desyre it whē it ledeh the &
it trispheth crownd euerla:
stygely, ouer cōmyng of ba
tayles vnderfyled a great mul
tytude of wycked mē shal nat
be p^{re}table & euyl plates shal
nat byng for the hpest trees,

neither shal set a suer growde
& yf they spryng in tyme in
bowes, they shall be vn^{er}ner
put, they shall be moned wth &
wide, & shal be plucked vp wth
the behemency of the wynde,
the vnparfyt bowes shal be
broken, and the fruyte of the
shall be vnprofytable & byt:
ter to eate, and profytable to
nothpyng, & all the chyl^{dr}en
whiche shal be bozne to wic:
ked mē: are witnes of wycked
nes agaynst the y^{er} parentes
in they^r interrogacyōn & iust
man shal be in restle, yf he be
occupped wth deth.

The Gospel on s. mathe. the. xlv. chappre of mathewe.

Ies. sayd unto his discy-
ples. the kyngdom of he-
uē is lykened to. x. virgyns
whiche toke theyr lāpes and
wente to mete & bydegrome
o fyue of then were folyshe &
fyue were wyle. The soles toz
ke theyr lāpes, but toke none
oyle wth the but the wyle toke
oyle wth then in theyr vessels
wth theyr lāpes also. wyle the
bydegrome taried all stōbyed
and slept & euē at mydnyght
there was a cry made behold
s bydegrome cometh. So &
mere hi. The al those virgins
arose & spared theyr lāpes, &
the folyshe sayd unto s wyle
gyue vs of your oyle for our
lāpes go out, but the wyle
answered sayeng nar so lest
there be nar in ought for vs
s you, but go rather to them
s sel s bye for your selues i cō
clūsio whyle they wēt to bye
the bydegrome cam & they s
were redy wene in wth hym to
the weddyng, and the gate
was shut up. After wertes ca
me also s ocher bygyns sayēg
mayster mayster, ope to vs,
but he answered and sayde.
wercely. I saye unto you I
know you nat loke that you

warte thetfore, for ye know
neither the day nor yet the
houre when the sone of man
shall come.

The ioytel on Syme and
Iudas day. The. viii. Chapp-
ter to the romayns.

Brothre we knowe well
that all thyngs workes
for the best unto the that lo-
ueth god which also are cal-
led of purpose for those whi-
che he knew before he also or-
dained before that they shuld
be lyke fashioned unto the
shape of his sone s he myght
be the fyrst begotten sone a-
monge many brothre. Agore
ouer whiche he apoynted be-
fore, them also he called, and
whiche he called the, also he
iustified, which he iustified,
then he also glorified. what
shall we the saye unto these
thyngs, if god be on our sayd,
who cā be agaynst vs whiche
spared nat hys owne sōe but
gaue hym for vs al howe shal
he nat with hym gyue vs all
thing also who shal laye any
thige to the charge of godds
chosen. It is god s iustified
who the shal condempne. It is
chryst which is ded, ys rather
which is rylt agayns whiche
is also on the ryght hande of
god, & maketh intercessiō for

The Psalms and Gospels

be, who shall speake vs fro
godes loue that tribulacion?
of angusthe, of persecucion,
other hongre? other naked:
hes: other pcell other swe:
de: as it is writen, for chy sa:
he are we kyled al day lōge
and are counted as shepe ap
pointed to be slayne. Neuer:
theless I al these thynges we
ouer come, throughtly thowow
his helpe that loued vs pe &
I am sure that nyether det
neither lyfe, nor, Angell nor
rule, neyther power neyther
thynges present, nor thyn:
ges to come neyther heeth,
neyther lowth, neyther any
other creature shall be able
to departe vs from godes
loue, whiche is in childe Je:
sus our tofide.

**The Gospell on Symon &
Judes daye The. x. chap:
ter of Johan.**

Iesus sayde vnto his di
scyples this I comaunde
pon that ye loue togyther, of
f world ha the pou, ye know
that it hated me before it ha
ted you of ye were of f world
the worlde wolde loue you
his owne because ye are nat
of the wolde but I haue cho
se you out of the world, ther
fore hateth you the worlde.
Remember my sayinge that

I sayde vnto you, the seruati
te is nat greater then is lord
of they haue persecuted me,
so wyl they persecute you, of
they haue kepte my sayng, so
wyl they kepe you: but all
these thynges wyl they do vn:
to you for my names sake by
cause they haue nat knowen
hym that sente me of I had
nat come & spoken vnto the,
they shulde haue had synne,
but now haue they nothyng
to cloke they synne, with all
be f hateth me, haeth my
father of I had nat done wo:
kes among them with none
other man: they had natte
sene but now haue they se:
ne, and yet haue hated both
me & my father euen that the
saying myght be fulfilled f
is writen in they law They
hated me with out a cause.

**The psall on the all ha:
lowes day The. vii. chapp. of
the reuelacyō of S. Joh. A.**

Iohan sawe an angell
ascendynge from the cry:
synge of the lōne, which had
the seale of the luyngge god,
and he cryed in a loud voyce
to the. iiii. angels (to whome
power was gyuen to hurte f
erthe: & the see) sayng hurth
nat the erthe, neyther f see,
neyther the trees cōwe haue

sealed the seruantes of our
god in theyr for hedes and
herde the nōber of the which
were sealed, & there were sea-
led. x. & xliij. .m. of al the try-
bes of ꝑ chyl dren of Israel of
the trybe of Iuda were sea-
led. xij. .m. of the tribe of Iu-
ben were sealed. xlii. m. of the
trybe of Gad were sealed. xij
m. of the trybe of Aſſer were
sealed. xij. m. of the trybe of
Neptalym were sealed. xij.
m. of the tribe of Manasses
were sealed. xij. m. of the tri-
be of Symeon were sealed.
xij. m. of the tribe of Leuy
were sealed. xij. m. of ꝑ trybe
of Iſſacar were sealed. xij. m.
of the tribe of Zabulon were
sealed. xij. m. of the trybe of
Joſeph were sealed. xij. m. of
the trybe of Benjamin were
sealed. xij. m. After this I be-
helde & loo a great multytu-
de (whiche no man coulde nō
bte) of all nacys & people, &
tnges, ſtoode befoze the ſeate,
and befoze the lambe, cloted
wiſh longe white garmetes
and ſalmes in theyr hādes,
and cryed with a loude voyce
ſayeng ſaluacyō be aſcrybed
to hym that ſytte the vpo the
ſeate of our god, & vnto ꝑ lā:
be & al the angels ſtoode the
compaſe of the ſeate & of the

elders, & of the tith. beaſtes &
fell befoze ꝑ ſeate on theyr ſa-
ces & woſhypped god ſayeg,
Amen, blyſſynge and gloze,
wyl dom, & takes & honour &
power & myght be vnto oure
god for euer moze. Amen.

The Goſpell on the all
ſallowes daye. The. v. cha-
ppter of Mathewe. A.

Wen Jeſus ſawe the peo-
ple. & ſe that ſynte this
goſpell on Kelike ſondaye.
Folio. lxi.

The goſpell on all ſoules
day the fourth chapt. of the
ſpyt goſpell to the Reſſalo:
nyans. C.

Wolde nat brethrene
haue you ignorant as
concernynge then which are
fallen a ſlepe that pe ſozowe
nat as other do whiche haue
no hope, for yf we bileue that
Jeſus dyed and roſe agayne
euen ſo the alſo whiche ſlepe
by Jeſus, wyl god brynge a:
gayne w hym And this ſaye
we vnto you in the worlde of
the lord, that we which lyue
and are remainynge in ꝑ ch-
myng of the lord ſhall nat
come ere they whiche ſlepe,
for ꝑ lord hym ſelfe ſhal de-
ſcende from heuē with a ſhut-
and the voyce of the archa-
gel & trompe of god and the

The Pyschys and Gospels

deed in churche that apyle fynd
them that we whiche lyue &
remanye be caught by with
then also in the cloudes to
meche the lord sche apyle, & so
that we euer be with the lord
wherfoze fforth your selues
one another wth these wordes
The Gospell on s^t all sou-
les daye. The. x. chapter of
Iohan.

MArtha sayd vnto Ies^{us}
lorde yt ^h haddest ben
here my brother had
nat ben deed, but neuertheles
se I know ^h, what soeuer ^h al-
keth of god, God wyl gyue it
^h Ies^{us} sayd vnto her, thy bro-
ther shall rylse agayne. Mar-
tha sayd vnto hym. I know
well he shall rylse agayne i the
resurreccyon at ^h laste day,
Iesus sayde vnto her: I am
the resurreccyon & the lyfe,
Who so euer bylenethe on
me ye thought he were deed,
yet shall he lyue, and who so
euer lyueth & bylenethe on
me shall neuer dye, bylenethe
^h this she sayde vnto hym
ye lorde I bylene ^h thou arte
Chyld ^h sone of god whiche
hast come in to the worlde.
The ppsell on saynt mar-
tyns daye. Ecclesiasti. xliij.
Beholden an excellēt pss
sc. ye shall fynde th^{is} ps

sel on saynt nicholas daye.
folio. xlv.

The Gospell on Saynt
Martyns daye the. x. ch. cha-
pyter of mathewe.

A Certain man reb^o to
ye that fynde this gospell on
Saynt Nicholas day. fo. xlv.

The ppsell on Saynt mar-
therpys daye.

Lorde I dyd lyfte by
my prayer vpo the
erth & besought to
be deliuered from deshe I
called vpon the lorde, the fa-
ther of my lorde, ^h he shulde
not leue me helpelesse in the
day of my tribulacyon, & in ^h
day of ^h proude man I pray-
sed thy name perpetually &
honoured it with confessyon
and my prayer was harde &
thou sauedest me ^h I peryl-
shed not & deliuered me out
of the tyme of vnrpyghteou-
nes, therfore wyll I confesse
and prayse the, & wyll blysse
the name of the lorde.

The Gospell on Saynt
Matherpys daye. The. xliij.
Chapiter of mathewe.

The kyngdome of heuē
is lyke vnto treasure.
sc. ye shall fynde this gospell
on saynt Margaretes daye.
folio. liij.

The ppsell on the dape of weddyng the. vi. Chappiter of the fyrst ppsell to the Corinthians.

Brethren remembre ye nat þ your bodyes are the meþres of chryſt, ſhall I now take þ meþres of chryſt and make the the meþres of an harlot God for bid wo ye nat vnderſtāde þ he whiche coupled hym ſelfe w an harlot, is he come one body for two (ſayeth he) ſhall be one fleſhe, but he þ is ioyned vn to the lord is one ſpīte ſle fornycaſyon. Al synnes that a man doth are without the body but he þ is a fornicator ſpīeth agaynſt his owne body. Knowe nat ye howe that poure bodyes are the temple of the holy goſt whiche is in pon whom ye haue of god & how þ ye are nat your owne, for ye are derely bough. Therfore glozifye ye in god & your bodyes & in your ſpītes, for they are goddes.

The Goſpell on the dape of weddynges the. xii. chappiter of Mathewe.

The pharyſes came vnto Jeſus to tēpte hym and ſayd to hym, is it lawfull for a mā to put away his wyfe for al maner of cauſes þe

unſwered & ſayde vnto them haue ye not read howe that he whiche made man at þ be- gynnynge made the mā and

woma & ſayde for this thyng ſhal a man leue father & mother, & cleue vnto his wyfe, & they twaine ſhall be one fleſhe, wherfore nowe are they nat twaine but one fleſhe. Let no mā therfore put a ſcinder that whiche god hath coupled to gyther.

The ppsell at burynges the fyrst ppsell to the Tellaſti. and the fourth cha.

I wolde nat brethren haue pon ignoraunte. ac. ye ſhal fynde thys ppsell on all ſoules dape. fo. lxi.

The goſpell on burynges the. xii. chappiter of Johan.

Martha ſayde vnto Jeſus lord þ thou. ac. ye ſhall fynde thys Goſpell on all ſoules dape. fo. lxi.

There endeth the ppsells & goſpels of the ſayntes And here after foloweth the table of thys preſente boke.

Thys is þ table wherein ye ſhall vnderſtāde in what leſe ye ſhall fynde þ ppsells & goſpels after þ uſe of ſalyſbury of euery Sondaye and holy dape in the yere.

The p̄strel on the fyrst sonday i Ad-
 uent folio. 4.
 The gospel on the same day. eodem
 The p̄strel on the iiij. sonday in
 Aduent. folio. iiij.
 The gospel on the same day. eodem
 The p̄strel on the iij. sonday in
 Aduent. folio. iij.
 The gospel on the same day. eodem
 The p̄strel on the iij. sonday in
 Aduent. folio. iij.
 The gospel on the same day. eodem
 The p̄strel at hye masse on chryst
 mas day. eodem.
 The gospel on the same day. iij.
 The p̄strel on s. Steuens day. eod
 The gospel on the same day. eod
 The p̄strel on saynt Iohns daye
 Euangelyst. folio. v.
 The gospel on the same day. eodem
 The p̄strel on Chyldermas daye
 folio. v.
 The gospel on the same day. eod
 The p̄strel on saynt Thomas
 day of Launterbury. folio. vi
 The gospel on the same day. eod
 The p̄strel on the sonday after
 Chyrlmas daye. eodem.
 The gospel on the same day. eod
 The p̄strel on Rewe peres day.
 folio. viij.
 The gospel on the same day. eod
 The p̄strel on the twelfe day. eod
 The gospel on the same day. eod
 The p̄strel on the soday wythyn
 the vtas of the epyphany. eodem
 The gospel on the same day. viij.
 The p̄strel on the fyrst sonday af-
 ter the vtas of the Epyphany. eod
 The gospel on the same soday. e.
 The p̄strel on the. ij. soday after
 the vtas of the Epyphany. eod.

The gospell on the same day. ix.
 The p̄strel on the. iij. sodaye af-
 ter the vtas of the epyphanie. eo.
 The gospel. on the same day. eo.
 The p̄strel on the. iij. sonday af-
 ter the vtas of the Epypha. eod.
 The gospel on the same soday. x.
 The p̄strel on the soday after
 the vtas of the Epypha. eod
 The gospell on the same day. eo.
 The p̄strel on the soday after
 weddyng goeth out called se-
 ptuagesima. folio eodem.
 The gospel on the same day. eo.
 The p̄strel on the sonday of.
 ix. folio. xi.
 The gospel on the same day. eod
 The p̄strel on the sonday. of. l.
 folio. xii.
 The gospel on the same day. eod
 The p̄strel on a fewedny sodaye.
 eodem.
 The gospel on the same day. xiii.
 The p̄strel on the fyrst sonday
 in Lent. eodem.
 The gospel on the same day. eod
 The p̄strel and gospel on the. ii.
 sodaye in Lent. fol. xiiii.
 The p̄strel on the thyrde son-
 daye on Lent. eodem.
 The gospel on the same day. eod
 The p̄strel on mydlere soday. xv
 The gospel on the same day. eod
 The p̄strel on passyon soday. eo.
 The gospel on the same day. xvi.
 The p̄strel on palme soday. eo.
 The passio on the same soday. x.
 The gospel on the same day. xx.
 The passio on good fryday. eod
 The gospel on the same day. xxij.
 The p̄strel on Ester day. eodem
 The gospel on the same day. eod.
 The p̄strel on the monday in
 the Ester weke. fol. x. iij.

The gospel on the same day. eod.
The psstiel on the Twisdaye in
the Ester weke. folio. xxiij.
The gospel on the same day. eod.
The psstiel on the wednisday in
the Ester weke. eodem.
The gospel on the same day. eod.
The psstiel on the fyrt sondaye
after Ester daye called lowe so-
daye. folio. xxv.
The gospel on the same day. eod.
The psstiel on the second sonday
after Ester day. eodem.
The gospel on the same day. f. xxvi.
The psstiel on the thyrde sonday
after Ester day. eodem.
The gospel on the same day. eod.
The psstiel on the. iij. sonday af-
ter Ester daye. eodem.
The gospel on the same day. eod.
The psstiel on the. v. sondaye af-
ter. Ester day which is the next
sondaye before the crosse dayes.
folio. xxvii.
The gospel on the same day. eod.
The psstiel on the mondaye in
the crosse dayes. eodem.
The gospel on the same day. eo.
The psstiel on the Assensyon day.
folio. xxviii.
The gospel on the same day. eod.
The psstiel on the Assensyon
day. eodem.
The gospel on the same day. eod.
The psstiel on the sonday after
the Assensyon day. folio. xxi.
The gospel on the same day. eod.
The psstiel on wptis sonday. eod.
The gospel on the same day. eod.
The psstiel on Wonday in the
wisson weke. folio. xxi.
The Gospel on the same day eo.
The psstiel on the twpsday in
the wpsion weke. eodem.

The gospel on the same day. eod.
The psstiel on the wednisday in
the wpsion weke. folio. xxi.
The gospel on the same day. eod.
The psstiel on trinite soday. eo.
The gospel on the same day. eod.
The psstiel on coyp chysiti day.
folio. xxiii.
The gospel on the same day. eod.
The psstiel on the fyrt sonday
after Trinite sondaye. eodem.
The gospel on the same sonday.
folio. xxiii.
The psstiel on the seconde son-
day after trinite sonday. eodem.
The gospel on the same day. eod.
The psstiel on the. iij. sondaye
after trinite sondaye. eodem.
The Gospel on the same daye.
folio. xxiiii.
The psstiel on the. iij. sondaye
after trinite sondaye. eod.
The gospel on the same day. eod.
The psstiel on the. v. sonday af-
ter trinite sondaye. eodem.
The gospel on the same day. xxv.
The psstiel on the. vi. sondaye
after trinite sonday. eodem.
The gospel on the same day. eod.
The psstiel on the. vii. sondaye
after trinite sondaye. eodem.
The Gospel on the same daye.
folio. xxvi.
The psstiel on the. viii. sondaye
after trinite sondaye. eod.
The gospel on the same day. eod.
The psstiel on the. ix. sondaye af-
ter trinite sondaye. eodem.
The gospel on the same day. eod.
The psstiel on the. x. sonday af-
ter trinite sondaye. folio. xxvii.
The gospel on the same day. eod.
The psstiel on the. xi. sondaye af-
ter trinite sonday. eodem.

The Gospel on the same day. **¶** Here after foloweth the psalms & gospels of the sayntes.
 The psstel on the .xij. sonday after trinite sonday. eodem.
 The gospel on the same day. eod.
 The psstel on the .xiii. sonday after trinite sonday. eodem.
 The gospel on the same day. eod.
 The psstel & gospel on the .xiiii. sonday after trinite sonday. f. xxix.
 The psstel on the .xv. sonday after trinite sonday. eodem.
 The gospel on the same day. f. xl.
 The psstel on the .xvi. sonday after trinite sonday. eodem.
 The gospel on the same day. eod.
 The psstel on the .xvii. sonday after trinite sonday. eodem.
 The gospel on the same day. f. xli.
 The psstel on the .xviii. sonday after trinite sonday. fo. eodem.
 The gospel on the same day. eod.
 The psstel on the .xix. sonday after trinite sonday. eodem.
 The gospel on the same day. eod.
 The psstel & gospel on the .xx. sonday after trinite sonday. fo. xlii.
 The psstel & gospel on the .xxi. sonday after trinite sonday. fo. eod.
 The psstel & gospel on the .xxii. sonday after trinite sonday. f. xliii.
 The psstel & gospel on the .xxiii. sonday after trinite sonday. eod.
 The psstel & gospel on the .xxiiii. sonday after trinite sonday. f. xliiii.
 The psstel on the next sonday before Advent sonday. eodem.
 The gospel on the same day. eod.
 The psstel on the Wedyracyon day. folio eodem.
 The gospel on the same day. xlv.
¶ Here endeth the table of the psalms & Gospels of the sondayes.
 The psstel on saynt Andrewes day. fo. xlv.
 The gospel on the same day. eod.
 The psstel on saynt Nicholas day. eodem.
 The gospel on the same day. eod.
 The psstel on the concepyng of our lady. fo. xlv.
 The gospel on the same day. eod.
 The psstel on saynt Thomas daye the apostle. eod.
 The gospel on the same day. eod.
 The psstel on the Conuerfion of saynt paul. fo. xlv.
 The gospel on the same day. f. eod.
 The psstel on cadelmas day. eod.
 The gospel on the same day. folio xlv.
 The psstel on saynt mathias the apostles day. fo. xlv.
 The gospel on the same day. eod.
 The psstel on the Annunciacyon of our lady. fo. eodem.
 The gospel on the same day. xlv.
 The psstel on saynt Georges day. folio eod.
 The gospel on the same day. eod.
 The psstel on saynt Marke the euangelistes day. fo. eod.
 The gospel on the same day. f. l.
 The psstel & Gospel on Whylip & James day. folio eodem.
 The psstel on the Inuencion of the Crosse. folio eodem.
 The gospel on the same day. eod.
 The psstel on the Natyuite of saynt Iohā the bapty. fo. li.
 The gospel on the same day. eod.
 The psstel on saynt peter & paul. fo. eodem.
 The gospel on the same day. lii.

The Bystell on the commemo: The gospel on the same day. eod
 of saynt pyle. fo. eodē. The Bystell on the Decollayon
 The Gospel on the same day. of saynt Iohn. folio. eodem
 folio eodem. The gospel on the same day. eod
 The Bystell on the Visitacyō of The Bystell on the Natyuite of
 our lady. eodē. our lady. folio. lviij.
 The gospel on the same day. liij The gospel on the same day. eod
 The Bystell on the trans. of saynt The Bystell & gospel on the Exal-
 thomas of Canterbury. eodem. tation of the Crosse. fo. eodem.
 The gospel on the same day. eod The Bystell on saynt Mathewes
 The Bystell on relike sondaye. day the apostle. eodem.
 folio eodem. The gospel on the same day. eod
 The gospel on the same day. eod The Bystell & Gospel on saynt
 The Bystell on saynt Margarete daye. eodem.
 tes daye. folio eodē. The Bystell on the translayon of
 The gospel on the same day. liij. saynt Edward. fo. lix.
 The Bystell on Mary magdalay: The gospel on the same day. eod
 ne day. eodem. The Bystell on saynt Luke the e-
 The gospel on the same day. eod. uangelystes day. eodem.
 The Bystell on saynt James day The gospel on the same day. eod
 the apostle. folio. lv. The Bystell on the. xi. thousande
 The gospel on the same day. eod virgyns daye. eodem.
 The Bystell on saynt Innes day The gospel on the same day. f. lx
 folio eodem. The Bystell on symō & Iudas day.
 The gospel on the same day. eod folio eodem.
 The Bystell on saynt peters day The gospel on the same day. eod
 ad vincula. folio eodē. the Bystell on al hallowes day. eod
 The gospel on the same day. eod The gospel on the same day. f. lxi
 The Bystell on the transfigura- The Bystell on the al Soules day. e.
 cyon of our lord. folio eodem. The gospel on the same day. eod
 The gospel on the same day. eod The Bystell & Gospel on saynt
 The Bystell on the feest of the na Martyns day. eodem.
 me of Iesus. fo. lvi. The Bystell on saynt katheryns
 The Gospel on the same daye day. folio eodem.
 of Iesus. folio eodem. The gospel on the same day. eod
 The Bystell on saynt laurens The Bystell on the same day of
 daye. folio eodem. weddyng. folio. lxii
 The Gospel on the same saynt The gospel on the same day. eod.
 laurence day. folio eodem. The Bystell at buryenges. eodē.
 The Bystell on the Assumpcyon The gospel on the same day. eod
 of our lady. eodem.
 The gospel on the same day. lviij
 The Bystell on saynt Bartyl-
 mewes day. folio eodem.

¶ Finis Tabul